A QUARTERLY INCORPORATING CHRISTIAN NEWS-LETTER & WORLD DOMINION

Frontier

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EDITED BY JOHN LAWRENCE

Charles E. Raven
SEX AND SACRAMENT

Sir Kenneth Grubb
THE CHURCH AND THE NEW NATIONS

W. G. Symons
ENGLISH WORKER PRIESTS

I

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CONTENTS

		Page
FROM THE EDITOR		1
THE CHURCH AND THE NEW NATIONS	KENNETH G. GRUBB	9
FRONTIER LUNCHEON		12
ON TO DAMNATION	DOUGLAS WEBSTER	13
SEX AND SACRAMENT	CHARLES E. RAVEN	17
FRONTIER FIXTURES		20
FRONTIER CHRONICLE		21
SIR FRANCIS IBIAM: THE PROFILE OF AN AFRICAN LEADER	KENNETH G. GRUBB	27
THE CULT OF ADVERTISING	E. J. TINSLEY	29
LETTERS TO THE EDITOR		32
THE CURTAIN	JACYNTH ELLERTON	36
PILGRIMAGE FROM IONA	OLIVE WYON	39
A POEM AND A REVIEW	STEVIE SMITH	41
ENGLISH WORKER PRIESTS	W. G. SYMONS	43
RELIGIOUS FREEDOM AND ROMAN CATHOLICISM	HENRY ST JOHN & W. G. SYMONS	47
A CHRISTIAN-BUDDHIST ENCOUNTER	TETSUTARO ARIGA	50
A LAYMAN LOOKS AT THEOLOGICAL EDUCATION	JOHN WREN-LEWIS	54
THE CHURCH AND POLITICS IN KENYA	PAUL D. FUETER	57
BOOK REVIEWS	DAVID L. EDWARDS	61
	A. R. BOOTH	61
	A. J. TOYNBEE	62
	VICTOR E. HAYWARD	63
	MARTIN JARRETT-KERR	63
	JOHN LAWRENCE	65
	MARK OLIVER	66
	V. A. DEMANT	66
	L. B. GREAVES	67
	JACYNTH ELLERTON	68
	RONALD PRESTON	69
	CHARLES VEREKER	69
BOOKS RECEIVED		71
WHAT IS FRONTIER?		72
OUR CONTRIBUTORS		72

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From The Editor

THERE is nothing more dangerous than an obsession with safety. From 1918 to 1933, for nearly fifteen years, collective disarmament remained possible, but we missed the moment through an excess of caution. After Hitler came to power the need was to arm, not to disarm. We have already had nearly fifteen years since 1945, but there is still a chance to disarm. It will be risky, but not so risky as to continue on our present course.

I am not one of those who think that much good will come of one country disarming without the others. Disarmament must be by international agreement and by stages or it is not likely to be effective. Agreement involves a risk, the risk that someone will not play fair. Yet it is worth a considerable risk in order to make a start with disarmament. The Russians will have to risk some inspection which the Americans might conceivably use to over-reach them, and the Americans will have to take a risk on an agreement which might conceivably be evaded. Let each bargain for the best guarantees they can get but let both realize that an imperfect agreement is better than no agreement. In another ten years, if we go on as we are, so many nations are likely to have nuclear weapons, that it will be impossible to control armaments and then, sooner or later, they will begin to go off almost of their own accord. There is not much time left.

In the twenties and thirties specious reasons for keeping our arms were given with great conviction. We could not give up bombers because, so we were told, 'passenger planes could always be converted into bombers', though the improved fighters which made such a transformation useless were to come in a very few years. The argument now looks as silly as it always was, but it was a trump card in the hands of the anti-disarmers. Aristide Briand used to say bitterly that 'to disarm' was an irregular verb with no first person and no present tense. By their folly our fathers and our grandfathers brought disaster on us in two world wars. Will our children find that we are less foolish?

Pornography

The Lady Chatterley case has opened my eyes to the astonishing innocence of many of my friends. The people who shouted most over the danger of unloosing D. H. Lawrence's novel do not seem to realize that books which actively encourage cruel perversions have long been published freely. So are books that describe copulation in full and intimate detail. These books are utter trash. Some of them seem to be

written by sexual solipsists, people who seem to regard the other partner in sexual union as a mere object and not a person at all. I am told that the publishers go through the books carefully to make sure that there are no indecent words, but only indecent situations. You will not easily find the word 'bastard' in them but you will find everything else that shocked people about 'Lady C.' As if pornography was merely a question of certain words. I suppose that *Gamiani* is the most obscene book in the French language; it is reputed to have been written by Alfred de Musset expressly to show that one could write obscenely without using a single indecent word.

The prosecution in the 'Lady C' case seemed to be trying to shut the front door of the stables when squadrons of horses had been stolen through the back door. Yet this prosecution did one useful thing. It showed that under the new Act the mere use of 'four-letter words' does not automatically make a book pornographic. One can now ask with more hope whether the converse is true? Can obscene books still be published with safety so long as they avoid certain words? The provision in the Act that each book is to be taken as a whole cuts both ways. The police should make vigorous use of the new powers given by the Act to stop the pornography. In the case of genuine pornography the defence of publication for the public good would not be applicable because no reputable witness would say that such publications had any literary value, or *a fortiori*, any moral or theological value. In doubtful cases the Director of Public Prosecution or others concerned could get expert advice as to the literary or other merits of the publication before bringing a prosecution.

A civilized country ought not to put up with gross pornography but to stop pornography is the least part of the battle. The greater danger to society comes from triviality about sex, a subject which is never trivial though it is often comic. Here D. H. Lawrence is unmistakably on the side of the angels.

D.H.L. in Perspective

This century has got sex out of proportion. Sometimes we take sex too seriously but more often not seriously enough. Dr Raven in his article on 'Sex and Sacrament' gives a balanced view but there is much ground work to be done before most of the present generation can accept such teaching.

The Lady Chatterley case was a turning point, not because it created a new situation but because it made it clear what the situation has long been. Old fashioned, negative teaching on sex no longer carries conviction; it is not that people have accepted some alternative teaching. They drift rather unhappily, not knowing what to believe, feeling that the Church has failed them but not knowing where else to turn.

Traditional Christian teaching about sex has tended to fail in two opposite ways. Sometimes it puts convention in the place of a living morality, and sometimes it holds up a model that is high above the attainment of ordinary sinners without showing people the earlier stages they must go through before they are ready for the higher. The higher cannot stand without the lower, as Mr C. S. Lewis has reminded us, and the first steps of a long journey are always beneath one's nose.

D. H. Lawrence does not say all that needs to be said about sex. Indeed, the ideals that he holds up can hardly be realized without other factors which have no place in his scheme of things. Yet he says things that are true and necessary and the present day world will laugh us to scorn if we neglect what truth there is in his teaching. We must indeed go on to show what he lacks, but first things come first. What are the positive elements in his view?

Lawrence emphasized the physical side of married love. This needed doing and is a necessary condition of the sacramental view of marriage. There can be no sacrament without matter.

He had a horror of promiscuity, and taught that depth in sexual relations is the fruit of faithfulness.

He shows up the coldness of mere lust without tenderness. He taught that sex and tenderness belong together. This puts him at the opposite pole from the genuine pornographers, and also from the cheap writing and cheap cinema in which love and lust are systematically confused.

He insists upon the consideration that men and women should have for each other in the most intimate of all acts. It is extraordinary that such things should need to be said, but they do need to be said, both to men and to women, but especially to men.

D. H. Lawrence was not a Christian but he was formed by his chapel going, Bible reading upbringing, and always seems to be skirting round the edge of Christianity. He turned from Christianity because he thought it denied the value of material things; if he had ever met the true theology of the creation and the incarnation, his story might have been very different. His feeling for the tremendous weight of responsibility resting on the individual conscience is a direct inheritance from non-conformity. Such a writer could only have arisen in a Christian country with a strong Puritan tradition.

His use of Biblical language in a sexual connection ought not to shock anyone who knows Scripture. It is not for nothing that the Song of Solomon is in the Bible. Those are not empty words in which the Bible, both in the Old and New Testaments, expresses the relation between God and man in terms of marriage and adultery. Modern preachers are too squeamish about these things. It is wrong that something that is centred in the Bible should be left to heretics like Lawrence.

Here are several positive elements which could help the Church to express its teaching about sex in a way that gets across to ordinary

people; but we must go beyond Lawrence. Dr Raven's article shows one way in which this should be done. It also needs to be pointed out that Lawrence's conception of sex was strangely narrow. He seems to have no place for children in his understanding of marriage. For him marriage is a question of a relation between two people and no more. On the same principle he leaves no place for society. Yet, whatever else is true of the relation between Mellors and Lady Chatterley, it is also true that it was adulterous, and, therefore, an offence against society. Many people would say that the marriage with Sir Clifford Chatterley was, for more than one reason, the kind of marriage that ought to be dissolved, but, even so, there is a great difference between society declaring by means of the law that an impossible marriage has come to an end, and two people taking the law into their own hands. As Lawrence leaves no place for society or for children, so also he allows no place for God. He has no conception of the sacredness of a vow taken before God. Therefore his view of marriage is purely natural and he has no conception of the sacred nature of the obligations taken in a Christian marriage, nor of the help which is needed from God if Lawrence's own ideal of tender and stable marriage is to permeate modern society.

At its last meeting the British Council of Churches passed a resolution for the observance of local 'Home and Family Weeks' beginning next year and the preparation for these weeks is to include the issue of a handbook. Will the preparation of this handbook and of the Weeks reflect all the lessons of recent events? It is useless to ask for a restoration of Victorian or Edwardian family relations. We need to have a contemporary model for the Christian family put before us and that will need some more hard thinking.

Two Ways to Reunion

A friend who is himself a distinguished lay theologian, writes that recent arguments about the right way of uniting divided churches confirm his 'belief that the basic issue in reunion is a professional argument among the clergy', and he gives reasons for his view. The grain of truth in this is that there will be no reunion until in all churches' corporate clerical pride has been laid aside; then the real problems will become clearer. Yet it remains true that the visible unity of the Church must depend on there being, among other things, an ordained ministry all of whose members are generally accepted as being in reality what they purport to be. How can this be secured in a union of churches? By accepting all the ministers of the uniting churches as they are? Or by asking God, through appropriate prayers and actions, to give to all the ministers in question anything that their Orders may lack in order that these Orders can no longer be called in question by anyone? The Church of South

India used the first method; the second method was favoured by the last Lambeth Conference and is the basis of the schemes for reunion in North India and Pakistan and in Ceylon.[1]

The details of these schemes are often very technical, but the broad issue is important to all Christians. It is not easy to see what ought to be done. Bishop Newbigin has criticised the North India model in the new edition of his book *The Reunion of the Church.*[2] He raises some very serious objections but one ought to go on to read Archdeacon Sully's reply which is now being privately circulated in India and is to be published in the *Church Quarterly Review* for April. I am made slightly uneasy by the vehemence with which some upholders of the South India scheme criticize the North Indian solution. The Church of South India, of which I am a firm supporter, is no more immune from corporate pride than the rest of us. Legitimate pride in what was done in South India ought not to prevent one seeing that God may also use other ways of union, and, indeed, that these other ways may be more appropriate to a more advanced stage of the ecumenical movement. It would be tragic if the Church of South India were to become just another denomination with an all too human insistence on the rightness of its own denominational way of achieving what is after all not yet a complete union of all Protestants in South India—let alone Eastern Orthodox and Roman Catholics.

After reading Bishop Newbigin's criticisms and Archdeacon Sully's reply, I am left thinking that the schemes of union in North India and Ceylon are in their present form seriously defective, yet not so defective that one should cease to pray that they may come into operation, and I gather that this is also Bishop Newbigin's view. Part of the difficulty is that what is contemplated in North India and Ceylon has never been done before, and there are no words to express it. The ordinary vocabulary of the theology of orders is not adequate for this new purpose. It must be hoped that future schemes of reunion will not follow the North Indian model blindly; surely the 'Lambeth fathers' would not wish them to do that.

In the discussions which led to the union of churches in South India the great Bishop Palmer used to say: 'I want to discover the form in which my idea exists in the mind of God', or words to that effect. Those, who believe, as I do, that in spite of all their defects the schemes of union for North India and Pakistan and for Ceylon contain the germ of something vital, must seek in prayer and study the form in which this exists in God's mind.

This question needs much more discussion and in the new climate of

[1] The relevant documents are conveniently collected together with a useful commentary in: *Ceylon, North India, Pakistan, A Study in ecumenical decision,* edited by Bishop Stephen Bayne (S.P.C.K. 8s. 6d.).

[2] SCM 21s.

the sixties there is no need to fear that this discussion will be marked by the violence, prejudice, ignorance of the matter under discussion, and lack of charity which sometimes disfigured the South India controversy. Yet it must still be doubted whether there is in any church enough corporate clerical humility for us to seek God's Will and to accept it at the cost of a blow to corporate pride.

Three Archbishops

Michael Ramsey and Donald Coggan; who would have thought of the combination five years ago? But what a wonderful partnership it could be! Not only are their gifts complementary but each of them focuses in a unique way the loyalty of different elements in the Church of England. Together they could carry the whole of the established Church with them in a way that none of their recent predecessors could have done. Their joint primacy could have consequences for Christendom far outside their own church.

Dr Ramsey will be slightly unpredictable. Like everyone else he has a mind that is more easily open to some things than to others, but he listens to everything and is ready to modify his own subtle thoughts as he receives further enrichment. To talk to him is an experience that is as far as it could be from putting coins into a penny-in-the-slot machine.

In a recent interview in *Time and Tide* he called 'ecumenism' 'the word I hate most' but went on to speak of his passionate concern for unity. I take it that what he hates is what I call 'false ecumenism' or, to quote the same interview, 'the man-energized attempts to wring apparent unity out of a theologically disunited situation by *formulae verborum*'. He will never agree to paper over cracks, but neither will he refuse in the end to see God's working in some scheme of unity just because it did not appeal to him at first sight.

The conservative evangelical movement in the Church of England ought to be, but is not, somewhere near the centre of the Church's councils. It will not be easy to put this right, nor will it be altogether comfortable for anyone concerned, but it would double the spiritual effectiveness of the Church of England and it would bring to the conservative evangelicals blessings beyond what they think or dream. If anyone, under God, can accomplish this union, it is Dr Coggan.

It was galling to anyone who saw Dr Fisher at even moderately close quarters that the public image of him was unjust. If it was mostly his own fault, that did not make it better. So it is fitting that he should begin to come into his own with the public before the end of his primacy. This will make him a more effective force in his retirement, which we may be sure will be an active retirement.

Stevie Smith

Miss Stevie Smith is famous as a critic and a novelist but her heart is in her poetry, which has been so far less well known. The critics do not seem to know where they are with her poetry. When does she intend to make them laugh and when to cry? And can one be expected to laugh and cry at the same time? Moreover her poetry is neither traditional nor in one of the accepted modern idioms. And what about the illustrations she draws for her poems and the strange chants and tunes to which some of them go? Stevie Smith the poetess fits into no known pigeon hole. Yet some of us continue to admire her verse.

She is an eloquent and passionate opponent of the Christian religion. Yet she is steeped in the Christian tradition and cannot keep away from religion. The thought of immortality fills her with horror. She does not call herself an atheist but she seems to push agnosticism to the point where it merges into atheism. Yet how understandingly she can write about religious things. It almost seems that there is something positive in unbelief, provided it is felt strongly enough. When the religious history of this age comes to be written, there will have to be a chapter on the contribution to faith that is being made through unbelievers. What is one to make of Stevie Smith's unbelief in the light of her two contributions to this issue of FRONTIER? Modern unbelief can be exceedingly complex and modern evangelism is far from meeting all the subtleties of doubt, mistrust and hostility that are lodged in modern minds.

Advertising

It is almost as difficult to think sensibly about advertising as about sex, but both are inescapable, in one form or another. Moreover, the claims of both are shouted at us ever more stridently, and not infrequently they are connected with each other. Here is a 'frontier' subject which has not yet received enough attention from frontier-minded Christians. The article by Mr Tinsley in this issue raises some awkward questions. In later issues we hope to put other points of view.

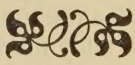
Is it possible to have an affluent society without mass commercial advertising? If not, can we go on taking the benefits of an affluent society and at the same time condemn one of the conditions for the existence of such a society? If advertising is necessary, it is presumable that it can be redeemed. It is absurd to call politics or business by dirty names and to refuse to have anything to do with them. Is the case of advertising any different? What is our pastoral duty to the many Christians who make their living through advertising?

For Men Only?

FRONTIER is too masculine. That is one of its faults. There are more women than men in the world, so it will not do to be satisfied with a

merely masculine way of thinking. In this issue we publish a woman's view of the male world of offices and committees. I suspect her criticisms would sound like sense to most Asians and Africans. FRONTIER is too European. Wasn't it Bernard Shaw who said 'Most people live in Asia'? Of course women don't understand men, and least of all European men, and Asians and Africans don't understand Europeans. One ought really to explain that . . . But why should I always have the last word?

J.W.L.



Fickle, Flexible . . . Amorphous

We must not close our eyes to the fact that this . . . universal spread of secularism, though it will present to Christianity the greatest test in its history, will also offer it the greatest opportunity. Secularism itself may be very hostile at the moment, for it still resents the special privileges that churches so long possessed and continue to try to maintain. But secularism is a fickle, flexible and amorphous thing, always unhappy, always flitting like a lost soul in the world, always tragically unsure of itself. Indeed it is always hankering to discover a god or *mystique* or a form of self-immolation—liable to sink back into astrologies, theosophies and dark superstitions. It is arguable that when resentments are past and there is less obstruction from ecclesiastical tradition, Europeans and Americans will be able to listen to the Gospel with minds much more open than at the present day. There are many young men who, though they apparently have little interest in party politics, seem to be galvanized in a remarkable way when there is a public issue that is ethical in character. Sometimes they seem almost to be lying in wait for a morally challenging cause, but unable to convince themselves that they will find this in anything so conventional as Christianity. In other continents, moreover, the secularism which is being produced is a secularism that has been imported from the West. It is bound to be more vulnerable in the long run to the Christian challenge than the stony block of Islam has been during a period of well over a thousand years. One of the countries in which primitive Christianity could make little headway was the Holy Land, because there it was confronted by the solid resistance of an entrenched Judaism. Areas where another religion has been established in a monolithic way and on a hereditary footing have always presented a special problem to Christian missions.

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 109). (Routledge & Kegan Paul Ltd.)

KENNETH G. GRUBB

The Church and the New Nations

THE United Nations in 1946 had fifty-two member nations: by the end of 1960 it had ninety-nine. Of these new nations, no less than twenty-two were states in Africa. In the pre-war League of Nations there were only two African States, Ethiopia and Liberia. Many then said that it would be half-a-century before the African colonies began to emerge as sovereign countries. But they have emerged, some think too early; others too late. Some say 'Look at the Congo'; others say 'Look at Nigeria'.

My own view is that the process of de-colonization has gone on too fast, but that is better than going on too slowly and the pressures have been very great. This may be an unpopular view. I am for de-colonization, or the growth into Independence, and I am critical of certain aspects of colonialism. But we have tried to push things as they are too quickly into what they ought to be.

The USSR and their political allies have naturally grasped 'colonialism' as a stick with which to beat the European West, and for historical reasons Americans detest colonialism. Americans of even twenty years ago were largely ignorant and therefore unreasonable about it: no doubt in the post-war years they have learned. In the Second World War, an American Senator solemnly asked me how much of the Canadian revenue we brought over to England.

It is easy to be anti-colonial: colonies are sitting birds. It is hard to help make new nations. And there are areas where Americans exercise a predominant influence which is almost 'colonial', as in Latin America, but without the responsibility for the re-making of the nation.

Here I am concerned with something different, with the question, 'What has Christianity contributed to the making of new nations, particularly in Africa?' I will consider this question with special reference to Nigeria.

It would be arrogant and wrong to assert that Christianity has, of itself, made Nigeria. All over Africa, three forces have worked together, or at least worked, for the making of new nations: Christianity mediated through the faithful work of missions since the days of Wilberforce, Government, and Commerce. Africa has been fortunate not only in its Livingstones and Mary Slessors, but in the 'holy and humble men of heart' who have served Christ in colonial administrations. Commerce

has been fortunate in that, although gold naturally attracts adventurers, sound and great leaders have pursued goals much wider than those of personal gain and advantage. A proper study of African Independence will do justice to all of these three currents: here I am only concerned with one, the impact of Christianity, mediated in the first instance through the heroic work of Missions, Protestant, Anglican, and Roman Catholic.

The Church has been in Africa for a long time. The Church Missionary Society established itself in Nigeria in 1842, and in Sierra Leone shortly after its foundation in 1799. Thus the Church was in Nigeria before Nigeria even had a name, before the source and course of the mighty Niger river were known, when over thousands of square miles cruelty, tribal warfare, and wholesale wastage of human life reigned unchallenged, when, in the words of the fine if old-fashioned hymn, 'thick darkness broodeth yet'.

Sure Foundations

First among the Church's contributions to the nation-in-formation is its testimony to righteousness, its emphasis on public and private morality. In the establishment of moral standards, the Church, both the missionaries and the early converts, had much to face, owing to the harshness of the prevalent culture—what we used to call heathenism—and the natural weakness of even redeemed human nature. The vexed question of polygamy was a matter of genuine moral perplexity, needing for solution, I presume, clear notions of moral theology which the ordinary earnest missionary could hardly be expected to possess. But the fight was on, from the very first preaching of the Gospel. The stern ethical message of the Old Testament was appropriate to such a stage in society, and the Church can hardly be blamed if, at times, legalism took the place of grace in the inner life, with the inevitable result, in due course, of much nominal religion.

The fight is very far from won yet in Nigeria or any other country. There is much immorality in the cities of Africa, much cruelty in village life; there is the survival, sometimes even the revival, of customs repugnant to Christian moral standards and the Christian understanding of the sex relationship. There is intemperance. With the coming of a cash economy, there is widespread, if petty bribery. There is favouritism in the public service. But who are we to cast the first stone? Broadly, it is our own national manner of living that we brought with us to Africa, and which Africa and Asia are today so eager to imitate.

Yet a substratum of righteousness is necessary for the formation of a nation, and the community must contain a certain minimum of men and women in whose hearts the law of God is written. Ancient Sodom and Gomorrah, so the solemn narrative goes, perished because there was not found in them even very few righteous men. Unless there is good

faith between man and man, unless the pledged word is honoured, unless a man's wife can be safe when he goes on a journey, unless the worship of God is honoured, unless there is a just currency, just measures and a just balance—unless, in fine, these elementary requirements of righteousness between man and man and before God are met, the wider social justice and moral welfare necessary to the healthy life of a new nation cannot rest on sure foundations.

The Church has tried to develop these moral standards which are most essential to democracy, which is the modern political rage. Those who practise it know how hard it is; those who do not, know how essential its lip-service is. It would be churlish and stupid to deny that in African society there are many customs, of discussion, of palaver, of consent by the people, of restraint of the arbitrary power of chiefs, which are an important contribution to democracy. But, in a signally significant manner, the Church has challenged African society to produce those qualities which make the democratic state a possibility. Freedoms and human rights have their roots in the knowledge that all right derives its origin from God the absolute good. Respect for man, the individual, the human person, draws its practical meaning and force from the perception that God is a Father, and from the command to love our neighbour. The very habit of majority decision after debate has often traced its humble beginnings to the parish councils and debates of the Church.

But formal political freedom is not enough. The underdeveloped peoples are determined to share in the good things of life. The nations which have prospered and progressed should help those who lag behind. Here we are in the field of service. This process is today—an age which worships elaborate formulae—called technical and economic assistance. More simply it is an attempt to give grand effect to the principle that one should love one's neighbour as oneself; that we are our brothers' keeper; and that the rich must help the poor. Certainly, as is easily demonstrated by statistics of common knowledge, the reality of this great need cannot be ignored. No one more than Christians should rejoice that the age of technical and economic assistance has arrived. Equally, no one should insist more constantly that man cannot live by bread alone.

But where does all this start? The first agency to perceive the need for technical assistance in Africa was the Church. What were the early bush schools, where children and adults were taught the three R's, but the first stages of technical assistance? What were the first village clinics, and the first distributions of quinine or mosquito nets but the foundations of a health service? Even today, when Church and Missions maintain hospitals, model farms, and urban social centres, what is their meaning, unless it be technical assistance? Call it by any other name, it will smell as sweet.

The early pioneers had no conception of their task in the terms in which we see its meaning today. Moved by the love of Christ, they were only concerned to preach the Gospel. They laboured as evangelists so as to see men and women saved. They taught reading so that converts could understand the Bible. They developed further schools so that church and local communities could enjoy Christian leadership. They brought medicine because they were shocked by the tragedy of preventable disease. They stood for righteousness and mercy because every Christian and humane instinct was shocked by brutality. They did not and could not perceive that they were laying the foundations of new nations, that they were inculcating the essential moral basis, not only of private, but of public conduct, that they were preparing the ground for honest democracy, and were pointing the way of community progress.

But they did all this because they put first their calling as preachers of the Gospel: 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.'

It would have been well if the Church as a whole had undertaken this great adventure of nation building in Asia and Africa. This, alas! is not true. Too often it has been small minorities in the Church who have borne the burden, who have prayed for and supported the missions of the Church.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Thursday, 23rd March, 1961, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

MR JOHN CORSELLIS

will speak on

EAST-WEST CONTACTS: DO THEY HELP?

Mr Corsellis is General Secretary of the Educational Interchange Council

The chair will be taken by

MR KENNETH JOHNSTONE, CMG

Buffet lunch 12.45; talk and discussion 1.15—2 p.m.

Admission by ticket only, 3s. 6d. per person

DOUGLAS WEBSTER

On To Damnation

ONE of the great motives of the early missionaries was to save the heathen from damnation. Enlightened people today tend to laugh at this and even pour scorn upon it. But it was not an unworthy motive nor was it the only one. And at least it was unselfish.

An extensive tour of India last autumn has left me far more concerned about the possible damnation of the 'Christian' West than the eternal destiny of the largely non-Christian East. The souls of the millions who in this life had nothing are presumably safe in the hands of their merciful Creator. Lazarus begged in vain from his affluent neighbour, but when he died the angels took care of him and he had rest. When the rich man also died he entered into torment and there was no relief. This uncomfortable story was told by our Lord. It has more relevance in our day than in His. No explaining it away by discussing its Jewish or Egyptian background can remove its sting for those who accept the authority of Jesus Christ.

Most of the world outside the West is poor. India and Pakistan, however, are poor on a massive scale. No Christian who has a working conscience and a capacity for compassion can pass through these great countries undisturbed. It is true that much is being done. In Karachi, for example, as well as seeing the slums you can see splendid new housing estates for resettlement. In India the Government is tackling immense problems courageously. But it is rather like trying to ascend a down-escalator.

At the high levels of the United Nations and its various organizations the needs of the underdeveloped countries are receiving some attention. In a world such as ours political expedience, if nothing more, would demand this. The great generosity of the United States and the devoted service of those administering programmes of technical aid deserve a tribute. The course they are following is dictated by common prudence. All honour to those who follow prudence. But must it always be the case that the sons of this world are wiser in their own generation than the sons of light?

The need of India for help from the more prosperous nations of the world is self-evident. Much help is being given, though nothing like enough. But what of the Church in India and her need of help? The purpose of this article is to draw attention to the dimensions of this sphere of need with which Christians should be specially concerned. This does not imply that Christians need not bother about technical aid programmes or social and economic improvements; rather, that we must add to these a concern for the plight of our fellow-Christians in the churches of India. St Paul did not think it was outside the scope of his apostolic commission to devote time and energy to raising money for the poor saints in Jerusalem. There are hundreds of thousands of such Christian poor in India and Pakistan. In fact, the overwhelming majority of Christians there *are* poor.

It is in the light of this plain economic fact that I am suggesting the need for a re-appraisal of what we mean by saying that a Church must be 'self-supporting'. For more than a hundred years the famous trio of missionary aims has slipped off the tongue of far-seeing and prophetic missionary statesmen, that the younger churches must come to be self-supporting, self-governing and self-propagating. For a considerable period now this theory has been accepted as a working basis of policy by most responsible mission boards. Lip-service at least has been paid to it, some taking it more seriously than others. It has received vigorous support from Roland Allen in

whose writings there is deservedly a new interest, though they should not be read uncritically. The theory is unimpeachable as an ideal and a goal to work towards, but practice has an awkward habit of catching up on theories.

Circumstances can arise which make missionary policy irrelevant. Events drove the Church in China to this triple attainment irrespective of the working out of a policy and irrespective of whether she was ready or not. Elsewhere also the evolutionary development of churches towards self-government has been forced to skip a few stages because of political circumstances. The main churches in Japan are self-governing; but they are far from self-supporting. A church does not necessarily reach self-support, self-government and self-extension concurrently. By no means all the self-governing provinces of the Anglican Communion could be said to have attained the other two goals. In underdeveloped countries, and especially in those where Christians are drawn chiefly from the poorest classes, it is reasonable to suppose that self-support will be the last of 'the three selfs' to be reached.

In the case of India it is one thing to say it is desirable that its Church should be self-supporting, but to say it is practicable is to fly in the face of facts. In some parts of the Church of South India, for example, church-members must be among the poorest Christians in all the world, unspeakably poor by any standards. The vast majority of them are coolies. In rural areas their wages are two or three rupees a day. (A rupee is 1s. 6d.) On many days in the year there may be no work; on these days they will get no wages. Then they will have little or no food. I found it profoundly disquieting to try to go to sleep at night in such places, knowing that thousands of my fellowmen, many of them members with me of the Body of Christ, had not had a square meal that day. And I made enough inquiries to be sure that I am not overdrawing this picture.

What is the meaning of self-support in a situation like this or in the great overspill areas of teeming cities where the Church hardly has a self at all? Too great an insistence on self-support can in some circumstances stifle self-propagation. As one Bishop of the Church of South India pointed out to me, there is always the danger that in order to ensure adequate self-support an area becomes far too big for one pastor effectively to serve. When Christians have not enough money to support themselves by keeping body and soul together, how can we heartlessly preach self-support to them in connection with their church life? It is also in Scripture that the strong are to support the weak — and surely the economic sphere is not excepted. To tell poverty-stricken, starving Christians in much of village India that their Church is to be self-supporting is to indulge in something little short of ecclesiastical sadism. There are parts of the Christian Church where enforced self-support would lead to self-destruction.

This is where Roland Allen's writings fail to come to grips with things as they are. If the missionary movement could begin again, and, from the start, put St Paul's principles into operation, that might be marvellous. What is virtually impossible is suddenly to import them *in toto* into a pattern which, however regrettably, has been allowed to develop along other lines. Moreover, Allen himself is not altogether fair to St Paul in the summary way in which he brushes aside the carefully planned collection for the Jerusalem Church. He provides us with a beautiful blue-print for starting a new mission, but we have to build on foundations that cannot be unlaid. Nor are 'we' any longer the chief builders. In many parts of the world churches must be self-governing if they are to have any self-respect in a political atmosphere of self-conscious nationalism, but economic conditions are such that they cannot yet be self-supporting. If India as an independent nation depends on enormous sums of money in the shape of loans and technical aid, it is hardly surprising that India's small Church, which is not bourgeois (in contrast to much of the Church in Nigeria and Japan, for example) should also need financial help. One of the main reasons why the Indian Church needs such help is that the Western Mission has

saddled it with a Western organization and structure which is expensive and must therefore either be abandoned or subsidized by Western help so long as such help can be given.

How is help to be given?

How is it to be given? This is the crucial question. Many Indian Christians feel understandably aggrieved that the Indian Government or some of its officials should frown on the Church depending on foreign money when the Government itself is willing to receive any amount of foreign aid from all sources, from Russia as well as from America and the Commonwealth. If the principle of interdependence is accepted by the nations of the world, it is curious that it should not be allowed between Churches within the one Body of Christ. It is remarkable that in some circles it should even be discouraged. But of course there is another side to the question. The difficulty is the relics of the imperial age and the supreme importance of the Indian Church being able to stand on its own feet and not to seem a permanent spiritual colony of the West. To give financial help can perpetuate both a wrong form of dependence and also the notion of Christianity being a Western legacy or a Western foothold. Not to give financial help can mean an even greater impoverishment of a Church already poor beyond anything the average Westerner can imagine. Here is our dilemma.

Self-support is the right aim for a church, but not at the expense of self-extension, namely the fulfilment of its own pastoral and evangelistic responsibilities. Nor can self-support be assumed to be possible as soon as self-government has become necessary. Self-support is an *ultimate* goal. The immediate next step may be something more modest.

Everything possible should be done to hasten the day when the Indian Church (and every other Church) can fully support its own ministry. Anything less than this suggests the wrong kind of dependence on the West and leaves open the possibility of the charge of continuous Western control. Everything that fosters the idea of the Church as a Western outpost must be resisted. Money given in the wrong way can be a great hindrance in killing this bogey.

It would seem in every sense bad that a piece of Christian work in a church overseas, not to mention the stipends of the pastors, should have to depend for ever on a recurring annual grant from the West. Tied money is doubtless better than no money at all but it encourages the wrong kind of relationship. It is right that churches overseas should feel able to ask for help; it is never right that they should be put in a position of having to beg for it. If a church is to be self-governing then it ought to be given *some* money without any strings to use as it wishes. A series of once-for-all grants of a respectable size which could provide a poor diocese in the CSI (or elsewhere) with some endowments to augment the shocking pay of many of its pastors and to provide for the training of others would be an immense benefit. Endowments belonging to the Church on the spot are of more use than recurring and sometimes uncertain grants. We must trust our sister churches with money or else fellowship is weakened and maturity postponed or denied. Everything possible should be done to release their day to day life and ministry from major and detailed dependence on Western help. Capital gifts will help to bring this about more speedily than annual grants which are spent before they are received.

There will of course be other grants of money tied to certain projects or pilot schemes for which the Church has asked. Many of these involve missionaries serving in places where their contribution is needed or pioneering in some field such as industrial mission, community experiments, religious drama, research, etc. Such projects are very desirable at the home end to make the giving personal and where possible specific. For the Church at home needs some idea of what it is giving to, and this is understandable enough. The Church overseas in its turn must honour this and realize its importance. But beside the special project whose progress can be watched there must also be a lot of general unspecified

giving to the Church overseas through the central funds of the missionary societies which will be a long-term spiritual investment and will not often show immediate results. How else can churches whose members are mostly poor and even starving Christians become self-supporting? How can a handful of such villagers raise an income for a pastor or funds to build a church? How can they contribute to some central quota? How can these churches finance theological colleges and pay for a highly trained staff even at self-denying missionary allowances?

It *is* possible to give to a church without hindering its advance towards self-support. Only as a result of such gifts will many a Church be able to become more and more self-propagating. It *is* possible to give in a way that does not lead to a relation of paternalism on the one side and dependence on the other. It is still possible to give to the Church in India while it is day. The night may come when it will not be possible to work or to give. In the parable the rich man would not give when he could, and later he could not give when he would. We have been warned.

To see something of the appalling poverty of Asia and the hunger of India's village Christians and then to return to the complacent affluent society of the West makes one tremble—not for Asia's millions in the merciful hands of the God of pity, but for the shameless West destined one day to face the God of judgment. In His terrifying parable about the sheep and the goats our Lord explicitly says that the mean are damned. It is true that we are not saved by good works; neither are we saved without them. The sight and feel of India, its homeless multitudes sleeping on the streets, its thousands of beggar children running wild in the great cities unfed and unloved, its millions who endure the lifelong agony of undernourishment, leave one fearful lest the unheeding West is running towards damnation.

The Wrong Conflict ?

. . . a conflict of ideals between Western Democracy and Eastern Communism . . . is now centred on the undeveloped and uncommitted sections of the globe. . . . It is a conflict in which we might imaginably be defeated by measures that always come short of actual war. . . . While we are all braced for one kind of war and piling up our massive armaments for it, the situation has been changing, and we must take care not to be caught out by a different kind of conflict that now fills the stage—the conflict of ideals. If we resent the missionary zeal of Communism, this is perhaps partly because the new conjuncture finds us without the same sense of mission. If we lack this zeal, the new conflict will find us the mere prisoners of conditioning circumstances—the desperate defenders of a *status quo* that is crumbling beneath our feet. In the new situation, moral factors are going to play a more important part than we sometimes recognize, and we possess the moral assets if only we were not too preoccupied with war, and perhaps too generally afraid to use them . . .

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 37). (Routledge & Kegan Paul Ltd.)

CHARLES E. RAVEN

Sex and Sacrament

THAT sex is sacramental and sexual union a typical sacrament has been so universally recognized that the shock with which this familiar claim has lately been received—in certain quarters at least—has been one of the many surprises in the case against *Lady Chatterley's Lover*. The Bishop of Woolwich, in stating that marriage is sacramental, was not only repeating the universal belief of Christendom but expressing a conviction shared by most of those who have written on the subject from Havelock Ellis onwards. Whether he was justified in asserting that D. H. Lawrence held this opinion is, of course, quite a different matter; and in view of Lawrence's lack of any coherent philosophy of personality it may well be neither arguable nor worth arguing. What *is* important is to decide precisely what the claim involves; for this not only seems to be widely misunderstood, but if rightly stated would challenge much that is accepted by many as axiomatic. Let us look at its significance.

The union of man and woman is generally and surely with truth regarded as the supreme relationship and experience possible between human beings, the creative fact which makes possible parenthood, childbirth, the family—those events in which most evidently human beings rise above the level of other animals. Evolved out of a relatedness and conjugation older than sex or sex-organs we can trace the story of specialization and enrichment through the whole sequence of life on earth. Westermarck and anthropologists since his time have shown how the experimental and progressive achievement of monogamy, the aesthetic, imaginative, intellectual and social development of communities, and the idealistic and religious aspirations of saints have drawn inspiration from wedded love. St Paul, who is so generally criticized as puritan, signalizes in the profound philosophy of history which he affirms in his Epistle to the Romans the uniqueness of the sex relationship, by insisting that its degradation was the first effect of man's arrogant misinterpretation of the nature of God. Sexual intercourse, the union of true lovers as 'one flesh', is hailed by Christ as the event to which human beings may subordinate all other earthly loyalties (Mark x: 5–9). It is the 'outward and visible sign of an inward and spiritual grace, a means and a pledge', and as such a perfect sacrament.

For those who accept this as a true testimony, still more for those who believe that marriage and parenthood can initiate men and women into the fuller sharing of the divine creativity, it will be clear that sex at its best is not a matter only, or even chiefly, of sexual technique. We

have learnt much of value from the psychologists and doctors, the artists and lovers who have stressed the worth and beauty of love-making. But such worth becomes mere sensuality and self-gratification unless beyond and within it is the love that transcends physical satisfaction, transforms pleasure into joy and loses itself in passion and adoration. Unless sex love includes the whole selves of the lovers, unless it is the fulfilment of emotional, mental and spiritual devotion, it will remain an animal, sensuous and primarily phallic experience. It is Lawrence's perpetual insistence that sex is essentially animal, and the evidence that his own achievement of it was limited and incomplete, which make us doubt whether for him it deserves to be regarded as sacramental in the true sense. For myself I am bound to state that the evidence of his own life and the witness of his, and my, friend John Middleton Murry, is final and decisive. Let anyone who doubts this read and ponder, and if he can controvert.

D. H. Lawrence, *Son of Woman*

The particular case has merely raised the issue. No-one who considers it with any depth of insight can feel that Lawrence has or ever could have solved it. His ideas of human nature and the limitations of his own psychic and intellectual life make that impossible. Nevertheless the matter as we have stated it raises a vital question for the thinker and theologian.

For indeed, Lawrence's attitude to sex could be defended (at the cost of rejecting the sacramental principle) by the defenders of Bishop Nygren's famous antithesis of *Eros* and *Agapé*. As is well known, Nygren applied the contrast between human and divine to the sphere of love and denied to *Eros* (the human love which culminates in sex and wedlock) all connection with *Agapé* (the divine love which is God's gift and to which the only human attitude is one of joyous acceptance). For him there is no passage from the human to the divine; all our aspirations, as for his fellow-Lutherans all our 'works', are mere vanity and self-display; they belong to the natural order, corrupt, damnable and damned. We can be redeemed from them, but only if they die in us.

This is precisely Lawrence's doctrine that sex is incurably sensuous: it is derived from the last and tragic phase of the thought of St Augustine when he insisted that 'man was inevitably born in sin since the act of procreation was itself lust'. The revival of such ideas is all part of that 'great blight' (as it has justly been called) which swept over British theology in or about the year 1935, which rejected with libel and contumely all natural religion and all liberal theology and declared that essential Christianity was wholly transcendental, anti-rational and authoritarian. For the disciples of this heresy a strict dualism, and in

consequence a virtual denial of the Incarnation, was their orthodoxy. The blight is only now beginning to disperse.

Let us look at this contact between the physical and the spiritual, the animal and the divine, first from the standpoint of sex. Is there really any true lover, any happily married pair, any family, which believes in the Lawrence doctrine that a perfect copulation is the sole, or indeed the primary, element in sexual union? or doubts that to talk about it in four-letter words is to degrade it by setting it apart from the infinite joys and sanctities of marriage, from all the myriad lesser sacraments which bind lovers together in a partnership as large as life, a sharing of work and play, of thought and prayer, of suffering and ecstasy in which the sex-act has a special and representative and culminating place? Of course there are frigidities and clumsinesses and animalism and fear which impair the fullness of experience; of course such failures contribute to the breakdown of the home: but most of us do not need Lady Chatterley to teach us that lesson; and as presented it too often does more harm than good by its emphasis upon the physical sexuality which is so grossly over-estimated in our Western advertising markets and book-stalls.

From the wider standpoint, this contrast between the physical and the mental, the sensuous and the spiritual, represents a dated and outworn ideology. Medicine and psychology, biology and philosophy, have long been warning us that the division of our functions between the two agencies, ghost and machine, or the two realms, heavenly and terrestial, is crude and, if each is regarded as exclusive, erroneous. We are *people*, and our capacities, however we may divide and define them, belong to and are exercised within the unity of our personality. The very remarkable exposition of this oneness in the writings of the French scientist and priest, Teilhard de Chardin, has given us not only an outstanding vision of the whole evolutionary process from the radiant energy of our origin to the manhood of Jesus and its consummation, but a bold acceptance of the 'divinization' of all our activities and passivities which become meaningful and coherent as we are caught up into and inspired by the life of God. It is an essential part of his message that though progress appears to be in a series of disconnected steps, yet it is in fact continuous, as new levels of achievement are attained and fresh vistas of future possibilities are opened. So *Eros* can be sublimated into *Agapé*.

Such a view of the integration of the whole range of our experience must necessarily involve a revision of our estimate of the classification and the independence of the categories into which the traditional dualisms and specializations have broken up the wholeness and order of the universe. If we are to recover what St Paul called an *epignosis* or full consciousness of the *pleroma* or totality of God's nature and purpose, it is essential to acknowledge and also to challenge the diversities with which our time-space world so manifestly confronts us; and to

recognize how inconsistent and self-contradictory are our current interpretations of them. When we speak of sex as sacramental and sexual intercourse as its proper sacrament we imply that the act is the symbol and instrument of a relationship spiritual or richly personal in its quality and involving a union of the whole selves of those who partake in it. To limit this experience to its sensuous element as Lawrence tends to do is to deprive the Holy Communion of its creed, its intercession, its self-oblation, and restrict it, as did the Church of Corinth, to the pleasure of eating and drinking.

FRONTIER FIXTURES

At the Ecumenical Institute, Bossey, near Celigny, Switzerland.
April 3–7 1961: Consultation on International Ethos.
This will be a discussion between experts on the contribution Christians are called to bring to the building up of an international ethos.
Information from: Prof Dr H. H. Wolf (Director).
Cost: Sw Fr 13,50 per day.

May 15–20 1961: Conference on Nation-Building and International Responsibility.
Representatives from the younger and older countries will examine the principles, and the role of, Christians in nation-building and international relations.
Information from: Mr Henry Makulu, Assistant Director.
Cost: Sw Fr 13,50 per day.

At Swanwick
May 19–23 1961: A Conference on the Theme of the New Delhi Assembly, 'Jesus Christ, the Light of the World'.
Chairman, John Lawrence. Speakers will include the Bishop of Bristol and the Rev Dr Leslie E. Cooke.
Apply: British Council of Churches, 10 Eaton Gate, SW1.

At Attingham Park, Shrewsbury.
May 29–June 1: 'Re-ordering' Old Churches.
A Conference mainly for architects and clergy to discuss how to re-order existing church buildings to meet the needs of the present movement of liturgical renewal.
Apply: The Warden, Attingham Park, Near Shrewsbury.

September 18–22 1961: Missionary Research Seminar.
For information apply to: Research Secretary, Overseas Council, Church Assembly, Dean's Yard, London, SW1.

Frontier Chronicle

YOUNG NEW ZEALANDERS

A tradition is being formed in New Zealand of having every five or six years an Ecumenical Youth Conference to which all the churches associated with the World Council of Churches send substantial delegations. The third in the series took place just after Christmas 1960 in the township of Lower Hutt just outside the capital city of Wellington. On this occasion for the first time some of the major denominations cancelled their own annual youth camps and the result was an immense gathering of 1,600 people in the age group of seventeen to thirty but mostly at the younger end of the scale. The size of the Conference itself created administrative problems, and cooking of meals began last September with the food preserved in deep freeze for the great day. The Town Hall could take only half of the Conference at a time and it was used for several sessions of Bible Study each morning, led by Philip Potter of the Youth Department of the World Council of Churches, while the excluded half of the Conference met in individual groups, totalling over 100 in number, on the grass all around the civic centre and throughout the church yard of the Anglican church. Only on one day did the summer weather break and drive everyone into shelter in every available building.

The plenary sessions in the evening, on such subjects as The Lordship of Christ, The Space Age, Peace and War, The Problem of Disunity of the Churches, Racial Conflicts in the Modern World, Contemporary Worship, could be assembled only by taking over the local recreation ground and using its grandstand as an auditorium. Each evening the countryside was filled with the sound of nearly 2,000 people singing community songs and hymns together for an hour before the evening address. Then, as the light went from the sky and the moon rose, the evening speaker mounted a tumbril out on the grass, and, with the aid of amplifying equipment, addressed the crowd. Alan Booth of the London office of CCIA was the chief evening speaker and the burden of his message was an exploration of the meaning of 'God So Loved The World . . .' The audience listened with deep attention to an exposition of the harsh realities of the present time and the calling of the Church to minister to the needs of men. On New Year's Eve night, the recreation ground was hushed for a Watch Night Service and then the entire crowd streamed down from the stand on to the grass to form a huge circle a quarter of a mile across and sing Auld Lang Syne. The next day, being Sunday, concluded with a service on the same spot. Here the Conference was asked to commit itself to the needs of fellow-men in South East Asia by making a contribution to scholarships for young people in South East Asia living in conditions of great poverty. As an act of realism and personal dedication there and then a sum of no less than £1,100 was given and dedicated to God for this purpose. Much of the rest of the Conference was spent in considering how such action might be continued in the future.

MISSIONARY - NEW STYLE

A member of the Iona Community who has been trained as an engineer has written of his experience in Nyasaland. He describes a local village development scheme as follows:

Economically it is organized as a Co-operative Society and is governed by a committee elected from and by the villagers. The idea is to retain as much as possible of the old village culture, but at the same time to create an economic structure which makes it possible for the village to undertake projects to develop its own life and industry. If this can succeed, there are tremendous possibilities of what can be done in the way of small crofting industries as well as introducing, bit by bit, improved methods of agriculture. At the moment the pattern of life in the villages is subsistence farming—really crofting on a very small scale—with many of the men going away from home and living away from home to find work.

We have so far started by cutting timber (by pit saw) and marketing it to the local carpenters and to our own carpenter's shop, where we make doors, chairs and windows as required. We are clearing ten acres of forest and replanting with trees suitable for building poles. We also run a small herd of cattle, have made bricks, and there is a possibility of running a mill. This month we have made a small earth dam, principally to preserve water, but probably for fish farming also. The possibilities are almost unlimited. I have not mentioned the whole field of introducing and marketing of cash crops, which may develop later.

We also have a small store where we sell sugar, salt, paraffin, matches, soap and a few other things.

There is an immense amount of technical and semi-technical knowledge which we now have, and which could be imparted to the villagers if and when a structure for doing so is available—a structure which has the confidence of the people.

What do I do? I find that I have to be out working with the men a lot as their knowledge is limited. I am out each day, cutting down trees, manoeuvring large logs out of a gully bed—not with a tractor and winch, but with a rope and pulley tackle, a big step on in using a machine to assist man power. Last week we were building a small earth dam. I show how this is to be done, first draining the river bed—for ditching in soft clay a spade is better than the universal hoe (a very good implement in many ways). This has the advantage that I get mucky too, which is unusual for a white man in these parts. Next we get down to shifting large quantities of earth. A bulldozer is not applicable but a shovel and wheelbarrow is four to six times as efficient as a hoe and a tin, and this makes the building of an earth dam practicable where before it was not. Such is my morning's work. I am also secretary-treasurer of this Society, working with a treasurer who will I hope eventually take over from me, when we have both learned the ins and outs of running the financial side of the Co-operative. Our local manager of schools is the chairman and a very good one. Though earning a a salary of over £300, he still lives in the village and (as yet) does not own a car. I am also the go-between with the various government departments who have helped us—forestry officers, veterinary officers, agricultural officers, water development officers, soil conservation and fish experts and the Loans Board. We are very lucky in our local government officers, who are keen on their jobs and fairly liberal in outlook, a few very much so.

We are very lucky here in that we have this village, close by the mission on what used to be mission land. We have a wonderful opportunity here of evolving a Christian way of life for a village community, and at the same time of supplying much needed technical assistance and guidance.

SPENDING THE MONEY

Dr Donald Coggan, Archbishop Elect of York, has been asking for thought on the issues of 'Christian Stewardship' in the last issue of the Bradford Diocesan News. He writes:

First, Christian Stewardship is the thing we are engaged on. Christian Stewardship, not mere fund-raising. Christian Stewardship—the phrase has become fashionable; but many of the so-called Stewardship Campaigns are not about stewardship at all—they are about giving only.

Christian Stewardship is the recognition by a Christian of his total commitment to our Lord and so the surrendering of himself and all that he has for the service of Christ. If this be true, then a parish before embarking on a campaign must ask itself: 'Why are we proposing this? Is it because we are in a financial jam and want to get out? Is it because we want a new organ, boiler, or what have you? Or is it because we want to tackle the fundamental privilege and duty of facing the meaning of being stewards and, incidentally, of facing what that means in the realm of personal and Church finance?' The motives behind the planning of a campaign need ruthless analysing.

Secondly: the spending of the money brought in by campaigns—I am not sure that anything like enough thought has been given to this matter. At the very worst, a campaign could lead to a parochial spending spree, the getting done of a number of parochial jobs or the fulfilling of a number of parochial ambitions for which hitherto there has not been enough money.

That approach spells disaster, not only because it is a prostitution of the whole idea of stewardship, but because it ministers to parochial selfishness and will stultify the continuing of stewardship in years to come—the feeling will be 'We're comfortable now—why worry?' . . .

It seems clear to me that every parish which has a campaign must ask the question: 'What percentage of the new money is to stay inside the parish, and what percentage go outside?' The health of the parish will be reflected in the answer given to that question. I think, of course, of diocesan needs. Each parish is part of the big diocesan family. But I think especially of the Church overseas.

In February last year the Church Assembly passed a Resolution urging every Parochial Church Council to ensure, through its budget and by other means, that a substantial proportion of the total giving in the parish should be directed to the work of the Church overseas.

I ask you to have this put on the next agenda of your Parochial Church Council. Do you know what is precisely the percentage of income which goes outside your parish and what part of that goes for work outside these islands? If not, will you find out? Will you initiate a debate in your Parochial Church Council? Will you lay-people say to your vicar: 'We are not content to discuss the roof, the organ, the heating, the cleaning of our church. We want to plan with you for a financial strategy which sees to it that a worthy proportion of our giving goes overseas and we are prepared to think out with you precisely what that percentage is.' . . .

AFFLUENT AFRICAN GRADUATES

Professor David Walker of the University College, Makerere, has been publishing some articles on wages in the enterprising newspaper of the Anglican Church in Uganda, New Day. *He has pointed out one or two economic facts which are not always appreciated in Britain. He writes:*

When a Makerere arts graduate takes up his first appointment he regards himself as quite badly done by if he does not get a salary of about £550 a year. This is a salary about ten

times the average wage in Uganda and about forty times the average cash income.

In the United Kingdom the young arts graduate may also receive about £550 a year in his first job, but this is no more than the wage the average worker gets and is only about one and two thirds as much as the average cash income. The average standard of living of the young graduate in Uganda is, in relation to the great mass of the population, far superior to his opposite number in the United Kingdom.

Professor Walker recognizes that these high graduate salaries in Uganda are largely due to the need to attract expatriate professional workers from Europe, but he continues:

Yet the payment of such salaries in a country where the average cash income is only £14 a year is a very terrible burden. If the cost of these trained men were lower, the Government—for example—could employ many more of them; or the same number could be employed at a lower tax burden levied on the very poor ordinary citizen.

What is particularly serious is the position in the future, when there are but few expatriates. Are young African graduates going to continue to expect incomes so many times greater than the ordinary man? I hope not, for if they do it will impose a great hardship on the economy, and may in time produce political problems.

THE UNATTACHED

Sheffield is already well known for interesting experiments in co-operation between local churches. One area, the Moor and Lower Sharrow Churches, has a joint neighbourhood youth project: and has appointed a full time youth worker for this. She gives in her report some refreshing comments about the young people with whom she has made contact:

Conversations with young people have been unrestrained and a fruitful source of information. Young people obviously regard their leisure time as a free area and do not welcome any interference in this field. They seem very much aware that there is some plot afoot 'to keep them off the streets' and though they will joke about this they are sometimes resentful. This is one of the reasons why some of them feel so strongly against Youth Clubs.

Most of the 'unattached' are not benefiting from any further education and they are glad that school is over and done with. Many of them are very conscious of not having done very well there and this often explains their over-all feeling of inferiority, which makes them unwilling to join in any activity because of a fear of failure.

The influence of girls cannot be over-estimated and appears to be on the increase. They take more of the initiative in relationships with boys than ever before, whether it be dating, dancing, love-making or deciding when they are going to get married.

The stratification of teenage society is very noticeable in dance-halls and other places of entertainment where certain cliques stick together. This is not always specifically connected with the type of work the young person does but more with the amount of money he or she has to spend on certain significant material goods.

Quite often these young people are willing to discuss religion, especially when it is connected with standards and morality. Many of them are anxious to do 'the right thing' but are worried because they have no clear guide as to what this is. Usually this uneasiness is quelled by conforming to the standards of those around them. To many of them Christianity is outdated and unattractive and they rather object to its 'churchiness'. The fact that I myself am employed by the

Church has never been a barrier in our relationship. They recognize the importance of right relations with their immediate fellows, notably their close friends and families, but seem unable to project this good-will further afield to the community at large.

ALL KINDS OF PASTORS

The existence of the Scottish Pastoral Association ought to be more widely known, and we therefore welcome the first number of their new magazine Contact (*published three times a year, obtainable from 10 Rothesay Place, Edinburgh 3, at 10s. a year*).

The editor, the Rev J. C. Blackie of Edinburgh University, writes:

The Scottish Pastoral Association exists to provide contact between all who regard themselves as fulfilling some kind of pastoral function, be they doctors, clergy, social workers, or even non-professionally trained people who try to understand and help the ills and troubles of their friends. There are all too few people in touch with what is going on in fields other than their own; ministers pursue their care of souls in isolation from others, sometimes ignoring the efforts of the doctors and psychiatrists or complaining that they are not taken into the doctor's confidence in a case where both are involved. Doctors sometimes pursue their vocation as if a patient were sealed off from all social or religious influences and concentrate on healing the disease rather than the man. We have been told how consultants in hospitals would on occasion welcome a frank discussion with ministers about patients, but ministers rarely seek even to meet a doctor. Ministers say they always feel 'one down' when they come into the presence of medicine with its sure diagnosis and unintelligible language and subtle atmosphere of mystery and professional 'know-how'.

The Pastoral Association believes that the time has come for a far greater degree of frankness and co-operation. . . . Patients now take a great deal of the doctors' time in the surgery with problems of their marriages, jobs, aims in life and fear of death—problems that need to be looked at in a wider context and at more leisure, sometimes, by peeple with a different training and a different approach.

There is, however, another meaning in the title *Contact* with which this magazine is equally concerned. This is the penetration and understanding of the context of our work—the world in which both our patients and ourselves live. Appreciation of the social, psychological and cultural forces that exert pressure on modern man is not just a luxury for the man facing a diagnosis, or a pastoral problem. The results of the study of social medicine, for example, have shown the perils of neglecting the background: theology, moreover, which is not related to man in his generation, is imperfect theology.

CHURCHES FEED THE HUNGRY IN CONGO

The following extracts are from a report sent in January 1961 by Geoffrey Murray of the World Council of Churches.

The Rev Archie Graber, Protestant missionary in Bakwanga Province, Congo, led the first United Nations trucks to bring food into an area devastated by tribal warfare and a policy of 'scorched earth'.

The World Council of Churches in Geneva has appealed to Christians everywhere to subscribe at least one-third of the $3,000,000 needed to alleviate famine in the Congo . . . this will be channelled into the Congo Protestant Relief Agency. So far, church people have raised or promised about one-tenth of this money.

The cost of transporting food is exorbitant. Norwegian Lines are generously giving free freight to shipments of food and hospital supplies.

About two-thirds of the previously evacuated missionaries have returned and are at their posts. About 800 Protestant missionaries are helping to fight famine and disease, to strengthen the churches, and to help in running schools.

The Congo Protestant Relief Agency leaders, representing many denominations, began work so early in the troubled areas that they have gained experience that no other group has yet developed. Consequently, the United Nations has delegated to them work of vital importance.

Once the hunger problem has been conquered, the missionaries will be able to set about extending hospitals and opening schools to give the Congolese the education they need and so greatly desire.

OUR SIDE OF THE STORY ONLY?

Mr Fred Cloud, an associate Editor of Youth Publications for the American Methodist Board of Education, has recently spoken out in the Christian Century *about the way in which the Church sometimes seeks to present a public image of itself more favourable than reality:*

. . . Perhaps one basic reason for such a shallow approach to 'public relations' is the uncritical acceptance of Madison Avenue approaches to advertising. All too many persons in the church seem to think that we should simply baptize and use the same sloganeering, manipulative approaches to the public that are used in selling cigarettes and beer. Have our minds been so dulled by massive exposure to advertising that we no longer feel God's judgment upon us when we use manipulative means of presenting the Good News? Can we with clear conscience try to 'sell an image' of the Church that does not accord with reality—a reality that includes our sinfulness and shortcomings as well as those achievements for which we should be both jubilant and grateful?

The Church does well to become aware of public relations. But it is in grave danger whenever and wherever it acts upon a shallow understanding of the nature of the Church's relations with the public. One of the prevalent misunderstandings is that 'good' public relations involves having the Church widely praised, while criticism—explicit or implied—is in itself 'bad' public relations. When Church leaders operate on this assumption they tend to play up those statements and actions which will win public approval and to preoccupy themselves inordinately with the exact phrasing of facts about Church life which will draw criticism from the public.

Objectivity in viewing both the Church and the world should be one of our major goals. Yet in our desire to be seen in the best light we sometimes kid ourselves into believing that a subjective understanding of our motives and actions is the same as the objective truth. As George Dugan, religious editor of the *New York Times*, points out: 'Too often churchmen seem to have a false idea of objectivity. To them an objective story is one that tells their side of the story only.' . . .

Sir Francis Ibiam

KENNETH G. GRUBB

Sir Francis Ibiam, KBE

The Profile of an African Leader

EVERYONE concerned over the Christian future of Africa should get the measure of the African Christian layman of today. There is particular reason to do so, even if one's interest is purely political, or merely cultural, because so many African leaders today, in politics, business, the universities or the professions, have owed their rise, as they themselves gladly admit, to their Christian origins even if they are not personally Christians.

So the appointment of Sir Francis Ibiam to the onerous post of Governor of Eastern Nigeria is an important matter. He is a man who would win distinction in any community, for he brings at least three conspicuous attainments to any office he holds. He is a selfless man, and such are very rare anywhere. He has high professional qualifications and abilities, and that is not too common in Africa. And he has a natural gift of incalculable value, namely, that of attracting the confidence of other men.

Ibiam, a doctor, has declined repeated invitations to the Government service which would mean security, or to private practice which would mean wealth. Known as the 'black Schweitzer', married to an African nurse, the pair have devoted themselves without stint or thought of reward, to their own rural people of Abiriba. Yet here you have a man who graduated in medicine at St Andrews, made a reputation at both football and hockey, and in 1951 was awarded the KBE for his public services.

Latterly, Ibiam has accepted other positions for which his manifest gifts have increasingly qualified him. Men of talent and obvious honesty, men whose public conduct is above criticism at all times, are only too rare in Africa or any other continent. They have a moral, almost a Christian obligation to make their gifts and example as widely useful as possible.

So, Ibiam was elected to the old Legislative Council in Eastern Nigeria, and then to the Executive. He has combined these duties with former loyalties. He was the first Nigerian and the first 'old boy' to get the job of Principal of Hope Waddell Institution. He has been Chairman of the Governing Council of Ibadan University College, perhaps the finest of the new university colleges of Africa. Moreover, he takes an active part in the International Missionary Council and World Council of Churches, was for some years Chairman of the Christian Council of Nigeria, presided by common acclaim over the first All Africa

Church Conference, and is a Commissioner of the CCIA. He is incontestably the leading Christian layman of Nigeria, and as an active layman in the Church of England I salute him. The Church of England could do with a few more like Ibiam; maybe the same is true of the Church of Scotland which is the 'parent' church of the Mission which has stood behind Ibiam's medical work. But I wouldn't know: the Scottish Church often does these things better than the English, and understands more shrewdly how to use its members.

Ibiam is an excellent example of what Africa so greatly needs at the present juncture, conviction, sharpened or tempered, as the case may need, by both character and ability. Like most Africans today of whatever generation—he was born in 1906—he is a fervent nationalist. But he always maintains his protests or his positions with dignity, skill and constructive emphasis. When in Rhodesia recently, he was refused a meal because of his colour. He took no umbrage over the personal insult: he simply spoke a few words on the need for a Christian approach to human equality. This was typical of the man. The occasion called for a protest, and for a Christian testimony: it did not, in Ibiam's view, call for a 'personal explanation'.

His conversation, and his contributions to debates and to committee work are invariably marked by a frankness and directness which in no way ignores the courtesies of discussion. One knows where one stands with him, and where one is likely to get.

It goes without saying that Ibiam will bring to his new and responsible post the qualities that he has developed consistently across the years, entire honesty, impartiality, the judgment of a man accustomed to responsible decisions and the conscientiousness of a godly man. These are all greatly needed in the new Africa, and his work as Governor will be as important for its example as for its direct effects.

Revising our Standards

While we are proclaiming our rights, and insisting upon their fairness in the eyes of the law, the outside world is calling upon us to revise our notion of what is right, our conception of justice itself. In the days when we were the rising powers, both England and America called on the defenders of the *status quo* to make just this kind of revision, and similarly the liberals once demanded it from Metternich. Even when we feel ourselves to be just and fair, we are being called upon to revise the very standards on which we were brought up, the very standards by which justice is measured. Here it is not by any means only the Communists who are against us. In a conjuncture which makes such a new kind of call upon us, there is need for the love which is the equivalent of creative imagination.

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 120). (Routledge & Kegan Paul Ltd.)

E. J. TINSLEY

The Cult of Advertising

THE total annual expenditure of this country on advertising has more than trebled since the end of the war, and with the advent of commercial television the figure has risen each year by about £30 million. In 1946 the annual advertising expenditure was £99 million; in 1957 it was £334 million.[1] The present expenditure must now be well over the £400 million mark. This is a sum very much higher than our present expenditure on nursery, primary and secondary education, the 1958–59 figure for which was £354 million.

About a third of the total annual expenditure on advertising is of a non-controversial character. There must, for instance, be a fair amount of government expenditure relating to welfare regulations, military and civil recruitment, the post-office, and so on. The private buying, selling and exchanging of cars or houses depends upon advertising space in newspapers. Again trade-advertising is an essential part of our kind of economy; the new machine must be described and explained to its potential buyers. On the whole advertising in trade journals is of excellent quality and unexceptionable.

This leaves about two-thirds of the annual advertising expenditure to be of a sort which raises serious questions and misgivings in the mind of the Christian moralist. This type of advertising involves more than supplying the necessary factual information about the goods concerned. It includes an attempt to persuade people that there is more in the product than meets the eye, that there is concealed in it a short cut to personal or social success, the resolution of basic fears and anxieties, or the much coveted position of status or prestige. The advertiser who is most prone to this particular kind of manipulation is the one who seeks to sell a product which is basically the same as scores of others of its kind: things like aspirin, toothpaste, petrol or cigarettes.

A common attitude to this type of advertising, particularly as it is used on commercial television, is that it amounts to nothing more than a harmless amusement which happens incidentally to be good for business. The advertising industry is itself anxious to foster this idea, but while the public image of popular advertising reflects a deliberate contriving to suggest that it is all innocent fun, the private image which advertising managers themselves see is not, of course, a harmless plaything. They are not likely to be spending well over £200 million on something which is only entertainment. Their market research figures show the enormous extent to which we are influenced by advertising. The increasing use of 'motivation research', a type of investigation into human reactions and attitudes greatly facilitated and given impressive precision by modern developments in psychology and sociology, shows that in practice, if not in theory, there is very much more to contemporary methods of advertising than the attempt to induce us to buy certain things. Success in highly competitive areas of selling needs an all-out effort to overcome the residual resistance formed by educational or social background. Consciously or unconsciously modern advertising has now to be involved in a comprehensive endeavour to mould our habits, our thoughts, and, I would go so far as to say, our beliefs also. Advertisers have devoted much of their attention to investigating the points at which, we are, as they put

[1] My figures are taken from *The Times Review of Industry*, January 1959.

it, most 'vulnerable' to their suggestions, and they incorporate this knowledge into an advertising technique which will condition us to react more and more in the way desired—not unlike Pavlov's dogs.

The 'good life' suggested by modern advertising provides a powerful popular alternative to the traditional Christian ideal. With the break-up of Christian culture there is no commonly accepted image of the good life, and the popular image supplied by television is certainly not that of the saint. Mass advertising provides indeed a substitute for the traditional idea of the holy man. Advertisement-man is an urban goodlooker (in advertising the country types have by now been thoroughly urbanized) with one unmistakable 'virtue', ambition. He is clearly 'on the way up', a coming 'top person' outstripping his fellows all the way along in clothes, girls, cars, cigarettes, etc. He is a conformist, permanently inoculated against awkward critical hesitations or doubts. Suspicious of what he does not understand, and hostile to intellectual strength and originality, he claims to have resolved anxieties and fears that he has never felt. He belongs to the world of Max Picard's *The Flight from God* where man seeks to flee from God, to hide himself, believing that such a flight is an ultimate possibility. As the momentum of the flight increases mankind finds itself involved in a stampede, trying, however, from time to time, to rest in the seeming security and unity of city life, because there the flight from God is efficiently, and, it would seem, permanently, organized. In this flight men need to unburden themselves of the things which hinder the running, and the chief of these is truth, a respect for which makes them pause and become less certain about the slogans posted up along the way of the flight. In our relaxed moods we forget that the slogan, even the good one (perhaps because it is the good one) can only be a dangerous half-truth. To say anything more than the slogan would be to invite reflection and criticism. The advertiser is not anxious to stimulate second thoughts and seeks to contrive it that our only reaction to what he is saying is immediate and impulsive. He who hesitates is likely to be lost to the advertiser.

The main features of the good life as presented in contemporary mass advertising, particularly in the popular press and on television, are such that one might be forgiven for thinking that they were intended to be a deliberate parody of the traditional Christian ethical ideal.

Mass advertising teaches that, contrary to the New Testament, a man's life does consist in the abundance of the things he possesses. To be content with a little, or even with what one has, is not only foolish but wrong. One must be like the child who continually wants things and is miserable until he gets them.

It is often suggested that this feature of advertising is economically desirable to sustain demand and maintain full employment. This is an objection that only an economist could answer properly, but even an observer gains the impression that other more effective means of stabilizing the economy are at the disposal of the modern statesman.

Mass advertising teaches that luxury, ease, indulgence are always right and justifiable. Here it is interesting to note how the methods of modern advertising have allowed for the residual 'puritanical' reservations that so many of us English still have in this matter.

The advertiser cunningly seeks to persuade that just this once, you 'deserve' that extra. . . . The green light is given for luxury galore: in furniture, bedding, food, air and sea travel, etc. The behaviour of cigarette manufacturers, faced with what they euphemistically call the 'health-scare', is interesting here. A ruthless campaign to encourage young people to smoke includes the suggestion that tipped cigarettes make all the difference in the relation of smoking to the incidence of lung-cancer, or that the strains of modern life positively require one to smoke.

Mass advertising teaches that competition, and not co-operation, is the first law of human life.

Life is fundamentally a matter of 'getting on', and ambition is a noble and necessary virtue. Hence the constant appeals

to our snobberies, and our desire for status and prestige.

Mass advertising appeals to the 'herd-instinct'.

The majority is always right and therefore because 'more and more people are buying, getting, having . . .' we ought to be doing the same.

Mass advertising offers an easy short cut through our fears and anxieties.

The advertiser knows that we have three basic needs: the need for security, the need for significance, and the need for love; and he promises a simple and quick resolution of, for example, the fear of loneliness, of not getting on with people, of being sexually a failure, and so on.

All this looks like what, in the medieval world, would have seemed a surrender to the seven deadly sins. In fact modern advertising gives one the impression that the roles of the seven deadly sins and the seven virtues have been reversed. The appeal is directly to Pride, Avarice, Envy, Lust, Gluttony, Anger and Sloth, whereas the virtues of Prudence, Justice, Fortitude and Temperance, without going any further, are clearly foreign bodies in this world. Modern advertising looks like an enticement to the very things the medieval man was warned against.

It is easy to feel superior and be complacent about this kind of thing, confident that our British minds are far removed from the possibility of ever being influenced by it. The techniques of the mass-media are, however, developing so rapidly that all our critical resources need to be strengthened to resist a process which undermines the work of education almost before it begins. One of the specific tasks laid on the Church in the contemporary situation may well be the training of her people in critical discrimination of the agencies of mass-persuasion. Among other things this will mean taking adult education much more seriously than has been characteristic of the churches in England hitherto. Churchmen, as well as others, ought to be considering whether the setting up of a strong Advertising Council, responsible to Parliament, is desirable so that the whole field of advertising is subject to public scrutiny.

There are two issues at stake which vitally concern the Christian irrespective of what legislative action may be necessary.

First, it is by no means self-evident that we in this country are securely immune from the tendency to equate evangelism with certain kinds of advertising propaganda. The type of advertising and slogan-making which is sometimes sponsored by churchmen leaves no room for complacency in this respect. The evidence of the New Testament, however, forces us to make a distinction between propaganda and Christian evangelism if by propaganda we mean, as we generally do mean, the use of all 'effective' and 'proved' methods in order to gain one's point. The 'method' of the Lord Christ was that of the 'sign' which indicates rather than explicates, which allows for a true freedom of response. That is why it is bound to be at one and the same time a 'sign' and a *skandalon*. The content of the mission of the Church cannot be divorced from the form of it. The influence of modern advertising methods could have a serious corroding effect on the modern 'rediscovery' of the meaning of the Church, and certain types of 'Christian Stewardship' practice show how the impetus might be given.

Second, nothing less seems to be at stake than the Christian doctrine of man, and the Christian concept of human freedom. That man is made in the image of God means, among other things, that he has a freedom real enough for God to respect. The basis of this assertion is the inconceivable courtesy and tact of God's treatment of man in Christ. As some of the early Christian Fathers put it, the method of God in Christ was not by force but persuasion. The Christian ethical ideal of the imitation of God in Christ means that our treatment of our fellows can become a pointer to the self-giving love of the Incarnation. They are always to be given courtesy, respect and reverence, and we may not manipulate them in any way, or take advantage of their weak points, especially when the sociologist and the psychologist tell us precisely what these are.

Further, the Christian believes that it is only because man is made in the image

of God that he is capable of sin. Therefore, to say that man is a sinner is to say something which redounds to his dignity and freedom as well as to his shame. A doctrine of man as sinner is more likely to preserve human freedom than the notion that man is merely imperfect. As soon as the idea of sin is replaced by that of imperfection it is easy to slip into forms of exploitation. Sin is something that only God can deal with; imperfection is something that we are increasingly ready and confident to correct. The typical modern advertisement shows a man who does not exist in real life: a creature who is not free enough to sin. He has only foibles, all of which are at some time excusable (and why not now?), not to say natural and inevitable (everybody's doing it). The non-conformist defects which he still has are all easily adjustable. Advertisement man is originally righteous, and clearly bound to remain so. But Christian realism from St Paul onwards has warned against living one's adult life in a world of make-believe.

Letters to the Editor

Caviare To The Troops

DEAR SIR,

....As soon as I came to India, thirty-two years ago, I learned that if meat and fish of any kind were to be cooked in my kitchen, many of those whose friendship I desired would feel unable to accept the hospitality of my table. The sensible thing seemed to be to have a vegetarian household which would be a 'stumbling-block' to no-one. My health and energy have *not* suffered....

'The Kingdom of God is not eating and drinking', and, to me, it is tragic that meat-eating is so widely regarded by our Hindu fellows as an integral part of the Christian religion, and constitutes a real barrier to understanding. 'If because of thy meat thy brother is grieved,' says St Paul, 'thou walkest no longer in love . . .'

Yours sincerely,
MARJORIE SYKES

Ilkley, Kotagiri P.O.
Nilgiri Dist., S. India

DEAR SIR,

The circular which Mr Rogers, writing in your Autumn number, so wildly attacked, was in fact a letter from C.M.S. asking missionaries, in areas where there is a danger of dietary deficiencies, to ensure against protein deficiency by eating 'adequate meat, fish, eggs, etc.'. Your readers may feel that this is not an unreasonable request from the Society which would be responsible for restoring to health a missionary who began to suffer from deficiency diseases; nor does it seem a very serious case of retaining power in the church overseas!

That Mr Rogers's circumstances allow him time to keep hens and thus ensure an adequate supply of eggs, is of local interest only: but that he should compare to caviare a commodity which is the daily food of at least two states in India, and whose comparative price to city dwellers in Mr Rogers's own region is 1 lb of fish to 5 eggs, is nothing short of ludicrous. If he is driven to such extremes of exaggeration to find examples of retained power, it can only throw doubt on the correctness of his thesis.

Yours faithfully,
P. H. JACKSON
Lecturer in Mathematics,
St. John's College, Agra

Haileybury House, St John's College
Agra, U.P., India

We owe Mr Rogers an apology. He wrote 'Fish, bar tiddlers in swamps and pools, in large areas of the country is *as rare and as costly as caviare.' By a mistake in editing the words not in italic were omitted.—Ed.*

The Frontier

DEAR SIR,

May I comment on your recent leading article on the Church and social policies, Dr J. H. Oldham's reply in the current issue, and your further comment? I write as one who might be regarded as of some competence in the world of science and industry, and has striven to understand the point in society where Christian pressure is to be applied.

Of course this point is from within, and the Christian's 'attitude to life' is certain to have a serious impact. On the other hand, politicians are no more competent in 'arithmetic and chemistry' than are church leaders. Politicians have to do what is possible, bearing in mind the state of public opinion, its present prejudices as well as its present good judgment, its lack of interest in affairs beyond individual affairs. So it comes about that politicians, judging as best they may on intricate technical problems in science, finance and economics, without being themselves competent, yet have effective power.

In what way are the leaders of a church at a disadvantage? From among its members they could find equal, if not greater capacity in forming judgments. They are as well placed as a political party is to speak out on social questions, without the necessity of adapting their answers so as to get votes. Many of us down the line feel that the politically possible is not good enough to capture the hearts and imaginations of earnest men.

In the management of an industrial company, the experience, the work, the insight, the devotion of highly-competent staffs have all to be applied somehow by managers who may be competent in a restricted field but make no claim to general competence. Society is not, and never has been, governed by the competent in particular fields. Even in an industrial company the discoveries, experience and abilities of the experts have to be fashioned for a more general purpose.

How can a competent physicist, working at Aldermaston, reach a right decision, left to himself? Dr Oldham mentions that 'the Christian Frontier Council was set up to encourage and assist *within* spheres (of secular activity) spontaneous efforts by which Christians whose vocation lay in a particular field, and who were consequently competent in that field, would themselves arrive at the right decision'. But the competent nuclear physicist must be influenced by experts on foreign policy, who are presumably competent to judge on the sincerity or otherwise of Mr Khrushchev's peace plans.

I have chosen this dramatic example because it bears on much else than the attitude to life of a nuclear physicist at Aldermaston. That nuclear disarmament should have obtained so great a following is significant too. I seem to remember an article (could it have been in FRONTIER?) saying that Christians ought not to be led into movements of this kind, because of the many intricate technical problems involved.

Well—there were technical problems involved in the abolition of child-labour. There are issues which no technical and competent expert can be left to decide on. Society somehow must overrule him when the deepest human understanding is affronted.

Yours faithfully,

A. HEALEY

Holly Cottage
South Heath
Great Missenden, Bucks.

Teilhard

DEAR SIR,

Mr John Wren-Lewis's article on the debate between science and religion in your Winter 1960 issue is useful and instructive, but for a scientist his method of relating facts and conclusions is strange. In discussing de Chardin's work he appears to suggest that de Chardin thought up a conclusion and then went to work in biology and palaeontology to prove his predetermined end point.

Mr Lewis appeals to us to take experience seriously. This we certainly need to do. We also need to take facts seriously. In his enthusiasm for his own point of view it seems to me that Mr Lewis fails to do just this. His refutation of de Chardin's thesis makes no reference to the facts which de Chardin was trying to interpret. If Mr Lewis wishes others to join him in debunking de Chardin's point of view he should take seriously de Chardin's invitation to reinterpret the same data—and any other data which he cares to put alongside it—in a way which points clearly to Lewis's conclusions. This is the scientific procedure. It is not sufficient to try to make others ashamed of de Chardin's point of view by labelling it magical and then regretting that it does not fit in with the particular philosophy favoured by Mr Lewis.

The truth about the nature of the cosmos, the origins of living creatures and the relation of mind and spirit to physical nature is not completely understood by anyone. Whatever is known must be accepted as simple fact. Theories built on the facts will change as new knowledge comes to light, but can in no way change the truth, which exists quite apart from men's theories about the truth.

As Christians we believe that Christ is the truth. Expression of the Christian religion in terms of theories and teachings is not identical with Christ the truth but is man's best effort to express the truth in words and acts. If there should be conflict between demonstrated facts and a theory or teaching, even if it is Christian, the theory must, surely, be modified. De Chardin's theory is not fact, but it is based on careful consideration of a great many facts. Mr Lewis would make his point much better if he would follow the same procedure.

Yours sincerely,

JOHN B. WYON

67 Perry Street
Brookline, 46
Mass., U.S.A.

DEAR SIR,

It is good of you to offer me the chance to comment on Dr Wyon's letter.

My main answer is that I was not trying to *refute* Teilhard's thesis at all. I was making a survey, not a review; but since Dr Wyon has raised the question, let me say without further ado that I see no evidence in *The Phenomenon of Man* that Teilhard made any claim to base his views on interpretation of the *facts* of evoluton. His notion that 'everything has an inside', so that evolution can be regarded as the evolution of consciousness, is an entirely arbitrary *assumption* introduced right at the beginning of the book, and the rest of the book is, quite openly, an attempt to arrange the facts in terms of this assumption. Moreover, the result is not very convincing either as science or as theology. As science, the assumption adds nothing whatever to ordinary evolutionary theory, since Teilhard makes no quarrel with natural selection, while as theology, the theory seems to me to give a positive view of the creative character of nature which is wholly out of accord with the New Testament sense of nature as a *fallen* creature, groaning and travailing in bondage.

To produce a complete counter-interpretation of evolution would take a book as long as Teilhard's own, but perhaps I could just mention that a first attempt at this has been made in an Irish book which has been as undeservedly neglected in this country as Teilhard's book has, in my judgment, been undeservedly popular: *Society, Evolution and Revelation* by Jonathan Hanaghan (Dublin: The Runa Press, 21s.). This takes the idea of *fallen* creation as its major theme, and while some of the author's ways of expressing this strike me as very näive scientifically, I feel sure that the actual facts of the evolutionary process accord far better with this *sort* of view than with Teilhard's emphasis on creativeness.

I am astonished at the amount of criticism, sometimes amounting to hostility, which has been provoked by my various public strictures on *The Phenomenon of Man.* There is hardly anything original in the book. The idea that higher levels of being subsume lower ones, rather than *vice versa,* has been a philosophical commonplace since Hegel. The idea that evolutionary advance takes place through the pressure of confinement may or may not be scientifically interesting, but it proves nothing. The idea that evolution is a basic concept of universal validity is a gross piece of intellectual provincialism, as I said before, and the idea that 'everything has an inside' is a pernicious reversion to magical thinking. Teilhard's one great positive contribution is his *theological* insistence on the fact that Christianity preaches cosmic redemption, not mere salvation of the soul, and the new Teilhard book which has just been brought out in English translation, with its curious retention of the French title, *Le Milieu Divin* (Collins, 18s.), presents this insight far more cogently, because it concentrates on it, without dubious excursions into scientific philosophy. Even this truth, however, has been proclaimed by others besides Teilhard—by Mr Hanaghan, for example, by Alan D. Galloway in *The Cosmic Christ,* or for that matter by Lionel Thornton, H. H. Farmer and Karl Barth.

Yours sincerely,
JOHN WREN-LEWIS

Another view of Teilhard de Chardin is given in Martin Jarrett-Kerr's review of Le Milieu Divin *on page 63.*—Ed.

The Shape of Thinking

Many Christians still allow their thinking to be unconsciously shaped by the memory or the survivals of [that] ancient system of privilege. Their minds are still governed by a traditional notion of the part which the Church should play in an organized society and a developing civilization. They expect to have the dice loaded in their favour either by governments or by educational systems or by the continuing power of social convention. In this way, in an important transition period, they reduce their chances of influencing by other means a world with which they are too much at cross purposes. There is nothing in New Testament Christianity which authorizes us to claim from Providence that things should be made easy for us in the way to which the Church has been accustomed. Nothing in the religion itself gives us the right to expect that even in the cause of the Gospel we should enjoy the alliance of political authorities, mundane systems, vested interests and organized force. If Christianity has in some respects come into a period of decline, one of the primary reasons for this is the fact that at a crucial moment in history it chose to make this alliance with power, and has clung to it with pathetic consequences for fifteen hundred years.

Herbert Butterfield, in *International Conflict in the Twentieth Century,* p. 107. (Routledge & Kegan Paul Ltd.)

JACYNTH ELLERTON

The Curtain

MOST men and many women live a large part of their lives in public; in factory or office, in Army or Navy or commerce. From an early age they achieve a special attitude towards their fellow mortals. They put up a curtain. It is neither an iron curtain, nor is it run up hastily out of a yard of nylon. It is of durable material, firmly hung, and it must never be drawn back.

Men on the whole are the best manufacturers of this excellent curtain and Englishmen are particularly good at it; it is taught at school. Of course occasionally there are accidents, a rent maybe or the stuff was never really strong enough. This is rare. For anyone will tell you that it is absolutely necessary to the maintaining of good relations in public living.

In an office where, I am told, it is essential to have a special relation to one another and everyone accepts the limitations, these curtains are always used. Loyalty, humour, kindness, patience, affection, all manner of good qualities come into play. You have jokes, tease one another, help one another out and everyone understands how far you can go.

The curtain is a shock-absorber, it helps you to avoid being irritated by mannerisms or bored by tales of woe, or embarrassed by emotion. Your heart will not be wrung by secret sorrows, nor will you be tempted to pour out the secrets of your own life. All the same, a sober sympathy is shown for the usual troubles in one another's lives. Illness and loss are suitably recognized. All this is achieved without any necessity to love or even to like one another. How on earth is it done?

As an ordinary hostess and housewife how do I apply these rules? How deal with guests who are not of my choice? How do I avoid being critical of the two young men my husband brings back to borrow his books? Being ready to scream if I have to listen to any more complaints about her hairdresser from his temporary typist? How attend with equanimity to opinions I abhor from visitor after visitor lapping up the

soup: how do I avoid letting the pudding burn while I listen enthralled to the theories or troubles of the delightful new member of the Committee?

Your gifted hostess will flit from flower to flower like a bee, with a word here and an enquiry there, drawing out the shy and honouring the distinguished guest.

I have none of these social talents, no small talk, and have concocted no curtain.

How is it to be done, when I only like seeing those with whom I can make contact, with whom I can talk all night, ask for help, admonish, tease, tell the truth, open my heart? What other reason do I have for keeping my Daily Help than that I like her and prefer her confidences about her drunken husband to a polished table and clean stairs. How much more do I need to like the guests who sit round the table; yet if one of them leaves early how relieved I can be. If another has failed to be among the number, how little I enjoy cooking the dinner. How am I to acquire the mental order of the office or the invulnerability of the political hostess?

Must I learn to reserve judgment, to judge not at all, to be indifferent to niceness and nastiness, to what people really are like inside? Should I keep up a wise hypocrisy? It cannot be wrong to hope for a 'right judgment in all things'. A right taste. A right understanding. Is indifference a virtue?

If only I too had a curtain or had any idea how to make one! I suspect that my only hope is to try to like everyone and that is impossible. Or to love them, which is a very different thing and not impossible, but far far away out of sight up along the Way of Perfection and there really is not time enough even to start in one evening, as well as the cooking.

Mr T. M. Heron comments:

I am vastly amused by Jacynth's article. . . . Obviously, like so many other women and most artists, Jacynth has no conception of the sound practical reasons which justify our good masculine conventions. If I am on the wing I don't care whether my inside is a likeable man or no, all I am concerned about is whether he gives me the perfect pass. And if he does, our proper technical combination tends to prepare the way for a sound personal relationship in other matters too . . .

I don't think the curtain is the right metaphor. A convention is more like a dress which you put on to suit the occasion and until we grow wings I'm all against the idea that fig leaves ought to be dispensed with. The difference between our private and our public lives is just something we have to put up with. Our private lives will go all wrong if we mistakenly try to live them all the time. At least that is how it appears to my male mind. An artist, of course, would understand Jacynth's point of view better than I do . . .

One of the things I suppose artists and wives are for is to remind us that urbanity is not an absolute value, but a cloak under which, if we are clever enough and possessed of a real integrity, we can work for the ultimate values. At any rate the article raises the very real question as to which conventions we ought to break because they have lost their validity and which we ought to try and give fresh content to. Thank you for letting me see it. Have I given myself away in commenting on it?

Through the Curtain

It is dangerous to discuss politics in a separate intellectual realm which is supposed to involve principles of its own. Under such conditions, certain basic ideas, such as that of the 'state', tend to be puffed up, so that they acquire the dignity of philosophical concepts and eternal verities. When we use words like 'the state', or 'society', or 'Germany', it is safest always to remember that, in the last resort, they represent just so many people. In order to get behind the screen of conventional political thinking and reach a deeper layer of sincerity inside ourselves, we had better take our start from the simple picture of a great number of human beings stranded for a time on this floating globe. Sometimes we allow our abstract nouns to trick us into cruel paradoxes, and we easily forget that our collective nouns are dangerous if they are used as more than a species of shorthand. The Christian does not go hunting for values in the realm of abstract nouns, because in this created universe the things that matter are human souls. All of us ought to live and make our judgments as though, at this mundane level, nothing but human beings really concerns us, nothing but human beings really matters, nothing but human beings really exists.

In any case, so far as the present world is concerned, it is only human beings that are really relevant when we discuss problems of morality. The word morality is applicable only to individual people, only to man in his general human capacity, or man as he confronts God. Here, again, we have to break through the screen that distorts the picture. . . .

Herbert Butterfield, in *International Conflict in the Twentieth Century*, p. 15. (Routledge & Kegan Paul. Ltd.)

OLIVE WYON

Pilgrimage From Iona

RECENTLY I made a kind of 'pilgrimage' from Iona, on the shores of the Atlantic, to the German-Czechoslovak border, with its menacing watch-towers among the trees. So far as possible I spent a good deal of time in visiting some of the new communities which are springing up within the Church of our day. In the recently restored cloisters of Iona Abbey there stands a modernistic statue called 'The Descent of the Spirit',[1] figuring the Incarnation, and bearing the prayer of the artist 'that the Spirit may reign'. True as this is for the Iona community, it is equally true for the new currents of life which are moving within Continental Protestantism. Taizé, of course, is already well known. Its recent move (September 1960) towards breaking down ecclesiastical barriers to make room for the Spirit—has made a great stir. In France, for the first time for four hundred years, Roman Catholic and Protestant leaders met to take counsel together. Two Archbishops and seven bishops represented the Roman Catholic Church, and about sixty-five pastors of the Reformed Churches were invited to meet them, at Taizé. The aim of the meeting was to see how the 'Divine Hope' could be brought back to the French people. At the close the conference members parted with great cordiality and an expressed desire to meet again.

The Women's Community at Grandchamp in Switzerland is less well known in this country, but it is equally important. Although the two communities are four hours' journey from each other (by car), there is a close constitutional link between them. Already the Sisters are going out into the world: to South America, to Algeria, to France, and to Lebanon, as well as to German Switzerland.

Iona, Taizé and Grandchamp have arisen within the Reformed Tradition; but there are many similar movements and communities within the Lutheran world, especially in Germany and Scandinavia. The one that is most well known is the 'Ecumenical Sisterhood of Mary' at Darmstadt. This community arose out of a deep and quiet revival at the end of the last war. It is an impressive body of young women, some eighty strong. The combination of silence, prayer, discipline, and penitence, with the freshness of youth, and the ability to create new ways of bringing the Hope of the Gospel to the people around them, is very striking. Here, as in all these communities, prayer, both corporate and personal, is the heart of their life. Through their wonderful religious plays the Sisters try to awaken a deeper faith within their own Church. Through their profound concern for Israel, and their sense of the need for 'reparation', they are influencing public opinion in Germany—to some extent—and they are bringing a new spirit into Israel itself, by their spirit of service and humility.

These four communities represent what may be described as a 'movement of the Spirit' in our own day. In a recent German book[2] fourteen residential communities are described, and nineteen 'brotherhoods' and 'sisterhoods', which are bound by a common Rule, though they do not live in community. Several more are in process of formation.

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[1] A picture of this appeared in FRONTIER, Summer 1960.

[2] *Frei für Gott und die Menschen.* Lydia Präger. (Yüell Verlag., Stuttgart.) 1959.

In a recent Roman Catholic book[1] it is extraordinary to see the same process being repeated in the same spirit of freshness and dedication. We read of a wonderful movement in the slums of Calcutta, of the growth of 'secular institutes' (groups of dedicated men and women who live by a common Rule, but work in the world in their ordinary callings), of the *Pax Christi* movement, of the *International Order of Builders*, of a great Italian evangelistic movement, with its centre at Assisi. Here again the list is not exhaustive.

One of the significant features of this 'movement of the Spirit' as a whole, in whatever communion it arises, is the deep concern for Christian Unity: it is equally strong on both sides of the ecclesiastical Iron Curtain. In my travels (in 1959 and 1960) I spent some time with a very 'live' group of French and Spanish Catholics, all of whom support the *Prayer for Unity* movement associated with the name of the Abbé Couturier. One of the most encouraging occasions on which I was able to experience this spirit of reconciliation at first hand was in a Benedictine monastery on the Danube, not far from the ancient Bavarian Forest and the frontier of Czechoslovakia. This is an old Abbey, but one of its buildings has been modernized. It is called the *House of Meeting* (*Haus der Begegnung*) and in it retreats and conferences are held with members of the Orthodox and the Protestant Churches. At a meeting which I attended we had good solid lectures from Catholic and Protestant scholars; friendship and the desire for mutual understanding was very evident. Usually Mass was said at 7 a.m.; but on the day when we had a Lutheran celebration at 8 a.m. nearly all the members of the Conference were present in order to share in the worship. This Conference was arranged by the *Una Sancta Bewegung*, founded by Father Metzger, who was executed by the Nazis during the last war. At the recent World Eucharistic Congress in Munich this movement held a mass meeting which was open to all Christians. Of course most of the people there were Roman Catholics. Ten thousand persons were present, and the Benedictine Father who reported this to an English friend said they were 'so glad that the twenty Catholic bishops on the platform could thus see for themselves how great was the desire for Christian Unity among the rank and file of Catholic laity.'

This 'movement of the Spirit' within Protestantism is being watched and studied by thinkers in the Eastern Orthodox Church as well as in the Roman Catholic Church. Fr Biot, OP, has made a close study of these new Protestant communities. Dr Zander, a Russian Orthodox theologian, has also examined them from the inside. His concern is to find out whether this movement is a 'foreign body' within the Protestant world or not. He comes to the conclusion that it is not, since it is a root principle of the churches which stem from the Reformation to be undergoing 'a continual Reformation'.

In one of the earliest Christian books, *The Shepherd of Hermas*, the Church is represented at first as a venerable old lady; then as a Virgin, young and radiant, only 'her hair is white'. We cannot tell how this movement will develop. But it is a 'sign' of the presence of the Spirit, and where it is strong, the youth of the Church is renewed. The Prior and Sub-Prior of Taizé were recently in Rome and had a private audience with the Pope; as they were leaving, he said to them: 'The Church is like me! She is old! We must get rid of the wrinkles!'

[1] *Die Kirche ist immer jung*. Jakob Brummet. (Verlag J. Pfeiffer, Munchen.) 1960.

STEVIE SMITH

A Poem and a Review

An unbeliever writes about two religious leaders

1. CRANMER

Admire the old man, admire him, admire him,
Mocked by the priests of Mary Tudor, given to the flames,
Flinching and overcoming the flinching: Cranmer.

Admire the martyrs of Bloody Mary's reign,
In the shocking arithmetic of cruel average, ninety
A year, three hundred: admire them.

But still I cry: Admire the Archbishop,
The old man, the scholar; admire him.
Not for flinching and overcoming the flinching only,
But for his genius, admire him,
His delicate feelings of genius, admire him,
That wrote the Prayer Book and made the flames burn crueller.
Admire Cranmer!

2. DEAN INGE

CANON Fox's life of Dean Inge[1] is deeply interesting and also very moving, he seems to have exactly the qualities needed for such a book . . . sympathy and understanding, a knowledge of the world and no obsessive dislike of it, a sense of human dignity and also of human comicality and loss, the whole in excellent balance, with notes and index appended, some eloquent photographs and a full list of Inge's publications. He gives us to begin with, and comes back to it in his epilogue, Lord Asquith and Oxford's opinion of the Dean: 'He is a strange, isolated figure, with all the culture in the world, and a curiously developed gift of expression, but with kinks and twists both intellectual and temperamental.'

William Ralph Inge was born in 1860. His mother, of firm evangelical views, was a stronger character than her husband. When Ralph is four, she writes of him: 'We do not stimulate his eager thoughts'; and again: 'He is a very delightful little pupil, only somehow he will get on with *thinking* so fast. . . .' It was a happy serious family life lived in country surroundings, with a fine view over the Vale of York. Of the early years Canon Fox writes: 'The wilful, affectionate, imaginative, unforthcoming little boy did not alter much except in wisdom for the next eighty years.' Yet his life at Eton and King's and at Eton again as a not very successful schoolmaster, at Hertford College as a don, and right down to the turn of the century, gave

[1] *Dean Inge*, Adam Fox (John Murray 28s.).

little promise of the important public life he was to lead in London. He thought of himself as a shy failure, cut off from friendship by deafness, estranged from his mother by the development of his religious thought, and as a writer not much regarded. It was a time that gave him the great blessing of quietness and he used it, as his mother would have said, 'to get on with *thinking*'.

In 1899 his Bampton Lectures on Christian Mysticism were published and in 1904 he married Kitty Spooner. Nothing could have been more happy than this marriage, or more fortunate. One detects a glum note in this entry in his diary—'I fear another addition to our family'—but he was a most devoted father. The boys disappointed him a little by not being very clever, but the girls he dearly loved, especially Paula who died in childhood and for whose sake he wrote the beautiful essay 'Personal Religion and the Life of Devotion' ('Paula's Book') published 1924. Kitty, twenty years younger than her husband, was wise in her own way, though the world sometimes thought her rather silly, and she gave Inge the warmth and confidence he needed. She also had the gifts of liveliness, friendliness and efficiency.

It was now that Inge's life left its quietness. He found power, and the taste and capacity for power, in church government, in social life and in Fleet Street. Yet always first and foremost and all his life long, Inge was a mystic and Plato was his master. Some people may think he twisted Platonism to a Christian meaning, but he is not the first to speak of the Church's debt to 'its old loving nurse, the Platonick philosophy'. Canon Fox is generous in his citations from Inge's writings, and pointed in his comments, but in a book which must give the events and relationships of a life as well as its thoughts, citations are best taken, and meant to be taken, as directives to their source.

In Inge's great work, *The Philosophy of Plotinus* (1918), heart and intelligence meet indeed, there he is truly at home. Inge could be simple, as his success in journalism was to show. This is not journalism, but how excellently simple it is: 'We magnify the problem of evil by our narrow and exclusive moralism, which we habitually impose on the Creator. . . . It would be easier to justify His ways to man if we pictured him more genially.' Inge's long association with the *Evening Standard* often troubled him, he wondered if he was cheapening himself, and friends told him he was. His opinions were provocative and expressed with wit and force, but often, as time has proved, they were wrong. Sometimes they were immoral. The term 'gloomy' as applied to Inge ('The Gloomy Dean') was probably friendly. But is it not gloomy, really gloomy, that a man of his learning and imagination could write in August 1939 'I suspect that Jewish influence in the Press is being used against an understanding with Germany'? It is 'gloomy' that he should have understood so little of the evil of German National Socialism, with its heart of cynicism and vulgarity.

Canon Fox does not minimize the failings, but he keeps them in proportion . . . the quick temper, the impatience, and arising out of it—hatred of social reform because of the latent silliness of so many reformers; dislike of 'the Anglo-Cats' (for Inge, Anglo-Catholicism and 'woolly minded idealism' were a pretty pair); the peculiar pacifism. You may say that Inge's prominence, his fame and his wit and his many honours, brought also into prominence his great works of philosophy, mysticism and religion which, if he had remained a humble don, would likely have gone unregarded. To step into the world, and into a governing position as he did, a man with his heart set in heaven, is a great risk, but it is a calculated risk. The Church herself took such a risk when she seized the Imperial Government. Power corrupts but perhaps we must put up with corruption. Better the Church, even with a calculated loss of purity, than the barbarians; better the 'Gloomy Dean' than one in his place who could neither write the great books nor have the five wits, however mischievously used, to force them upon the indolence of our attention. Canon Fox leaves no shadow of doubt—if we ever doubted—that Inge's heart was in heaven and that it was a very human heart.

W. G. SYMONS

English Worker Priests

A few questions

ANNE Grubb's article on worker-priests raises several questions which need further exploration. These questions readily become entangled, I think, because of the peculiar position of the Anglican clergy, with its partly fortuitous association of three very different things—firstly, a distinctive doctrinal view of ordination held by some (but not all) Anglicans, secondly, the accepted alignment of ordination with a full-time profession and, thirdly, the traditional class-status of the clergy. This complex of factors probably contributes to the *feeling* of the worker-priest experiment for those who are engaged in it, but we must try to disentangle these and other factors if we are to take our bearings—and this is even more necessary if those outside Anglicanism are to learn from the experiment.

Anne Grubb sees 'commitment to the wage-earners' as a vital element in the experiment and, in this connection, I would warmly endorse her sound and realistic comments on family life in a working-class setting. But just how is this commitment related to the peculiar worker-priest status? At the beginning of the article she says: 'Our movement is not primarily one of priests. We are a group of Christian men and women committed to the industrial wage-earners of this country.' Further definition is surely needed. After all, there are many thousands of Christians 'committed to the industrial wage-earners' by the simple fact of *being* wage-earners, even if the proportion of Christians among wage-earners may be less than in some other social groups. The addition of a dozen or so extra persons to these many thousands is not in itself very significant. There is a risk here (though I am sure Anne Grubb does not intend this) of assuming that priests are 'real Christians' in a sense that ordinary lay folk are not. Obviously something more is intended—but what is it?

One answer, I imagine, is to see a call for some who would not normally be 'working-class', for reasons of education, opportunity or family background, to identify themselves deliberately with industrial wage-earners. There are many dangers of 'bogus identification' and false patronage about this—and it is not always easy to see what it means in our modern 'affluent society', at once fluid and with the potential rigidities of 'meritocracy'. Nevertheless, there is a real challenge here for all Christians from the grammar school and university 'streams', as they take their place in modern society. Yet this challenge is obscured rather than clarified by being linked with vocation

to the priesthood; if it is merely a challenge to priests and ministers (who are 'odd folk' on other grounds) the rest of us will be tempted to dodge it.

Although the movement is described as 'not primarily one of priests', the fact remains that five out of six of the male members are ordained or are about to be. Anne Grubb hints that certain aspects of the work demand 'ordained leadership', but does not indicate why. This takes us into an area of ecclesiastical controversy. Different churches, and different theological schools within each church, differ widely in their understanding of the doctrinal significance of the boundary created by ordination. Behind these differences lie differences of practice which have been even less explored. Over a large area of church life, stretching from extreme Calvinism to Rome, it is often assumed without question that the Ministry of the Sacraments, the Ministry of the Word and the Pastoral Ministry should always be combined in a full-time, paid, professional post for each parish or congregation. The worker-priest experiment is a departure from this pattern—but it is not the only one.

For example, I understand that in the Eastern Church, where theological teaching is usually unordained but professional, the pastoral and sacramental ministry in the villages is ordained, but often 'non-professional'; a village Orthodox priest may be a peasant who cultivates his fields like his parishioners. To come nearer home, in the largest Free Church in England (Methodism) the Ministry of the Word is deliberately shared between the professional ministry and 'non-professionals'. On any Sunday, over three-quarters of the public worship in Methodist churches is conducted by Local Preachers. These preachers, 24,000 in number, are appointed and trained by the Church but are engaged during the week on ordinary jobs (or as housewives) and a large proportion are wage-earners in industry, commerce, mining or agriculture. To a Methodist, there is nothing novel in the idea of 'proclaiming the Gospel visibly free of charge'—as Anne Grubb expounds 1 Cor. ix. Many other examples could be quoted—from the villages of India, from some churches of Congregational polity, in a peculiar way from the Society of Friends, from the rapidly developing Evangelical churches of Latin America, and so on.

I quote these examples, not to belittle the worker-priest experiment, but to suggest that we may learn more from it if we look at it in the light of the wider experience of the Church. Many churches to-day are seeking to discover how the fundamental 'ministries' of the Church may best be shared between 'professionals' and 'amateurs', between the ordained and the unordained. In this discussion, we need to penetrate beyond titles to the work being done. A worker-priest, as described, is quite a *different office* from that of a full-time parish minister. How does he differ from a lay-reader (or from a Local Preacher in Method-

ism) in the *practical* part he plays in the economy of the Church and in the Christian impact on society? Are worker-priests to be seen as something exceptional, to meet the 'emergency' conditions of industry; or are they the first steps in a wider process of spreading the Ministry of the Sacraments among 'non-professionals' in the same way as Methodism has for very many years spread the Ministry of the Word?

One thing that worries me about the article is a certain basic individualism; it seems to be assumed that the priest, by virtue of his ordination, *is* the Church—and so the only way in which the 'gap' between 'the Church' and industry can be bridged is by the priest himself taking up work in industry. This assumption surely does violence to the apostolic understanding of life in the Body of Christ (1 Cor. xii) and membership of the People of God (1 Peter ii). The priest is but a member in the Body; his function *as priest* is to build up the Body so that the *whole Body* can be a ministering and priestly people, showing forth Christ's sacrifice to the world.

Laymen must bridge the gap

It is, of course, much easier to say this than to do anything about it. We have to admit that all our churches have failed lamentably in this respect, and that the responsibility must rest largely with the laity. Yet it is surely true that any 'bridging of the gap' must depend on the laity recovering their true place in the Church rather than on priests and ministers doing unusual things—useful though these things may be in their own way.

According to Anne Grubb's account, worker-priests make little difference to the *organised* relations between the Christian community and the working community; their links are mainly personal and informal. The 'house church' is after all only a more flexible version of the parochial pattern and is, like it, based on residence. That is to be expected and is, I think, as it should be. Religious groups based on the work-place may have a temporary validity for the young and rootless (e.g. unmarried apprentices)—but when a man marries and settles down, if he is to have permanent roots in any Christian group, it will almost certainly be where he lives and where his wife and children are.

The community of work is a close and powerful community, but it is a partial one and we must keep a sense of proportion about it. It is admittedly easier to find simple human fellowship at work than almost anywhere else—that is one of the benefits of the lay state. A *full-time* minister cannot, by reason of his job, share in that fellowship (or, more accurately, his professional fellowship is directed towards his fellow clergy); this is largely unavoidable since we need full-time ministers for the work of the Church. For *this* purpose (and only for this purpose—I am not here touching on the theology of Ordination) the worker-

priest is in the 'lay' and not in the 'clerical' situation; he is in the same position as any ordinary Christian. This may add to the personal satisfaction of the worker-priest as an individual, but I cannot see that it makes a very significant difference to the total relationship between the Body of Christ and the industrial community.

Fr Yves Congar, in his book *Lay People in the Church*, distinguishes between the lay and clerical situations in these terms: 'The layman is one for whom, through the very work which God has entrusted to him, the substance of things in themselves is real and interesting. The cleric, still more the monk, is a man for whom things are not really interesting *in themselves*, but for something other than themselves, namely their relationship to God, whereby He may be better known and which can help towards His service.' Fr Congar has his finger on something vital here; the 'lay state' is characterized, not by the negative fact of being unordained, but by the positive fact of being *entrusted by God* with a certain *kind* of work.

It may sound high-flown to talk about 'the integrity of work' and work being 'a trust from God' over against the rough and tumble of ordinary factory life. Yet I believe that this issue is fundamental. Even those who, on the surface, take a cynical view of their work can make a very shrewd distinction between the man who does a genuine job 'for its own sake', and the man who is *using* his work for some other end. Most work-people can soon sum up the Communist agent who, even though he may be a sound craftsman and an efficient Trade Union operator, is using the opportunities of work and trade unionism as a *means* for political propaganda. I have raised this issue sharply because there is an obvious ambiguity about the position of the worker-priest; it looks on the face of it as though he is *using* his factory job for his ecclesiastical ends.

The ordinary lay church member, as I see it, has a double loyalty. He has a loyalty to his job; and he has a loyalty to the Church and to such offices, great or small, as he may hold in its institutional life. These two loyalties are not completely separate, for each may enlighten and inform the other; yet they are parallel and *independent*, in the sense that the loyalty to work is in no way to be subordinated to the loyalty to the Church. And, whether the layman realizes it or not, both responsibilities are *equally* placed on him by God. (There is much more to be said, of course, and by 'loyalty to work' I certainly do not imply any false acquiescence in evil conditions of work—that is an entirely different issue.)

After reading the article, I am left in some doubt as to the attitude of the worker-priests to the various jobs they are doing (e.g. taking their part in building the buses of our land). Have they the same sort of commitment (normally a life-commitment) to these crafts and skills and to the job itself as has the ordinary worker, who is committed to the

job by choice or by necessity? Or do they see their various jobs as convenient and neutral opportunities, enabling them 'to proclaim the Gospel free of charge' and to meet other folk, but of only secondary importance compared with their primary loyalty to their priestly Orders? This distinction needs to be brought into the open; if we blur it or pretend that it does not exist, we make it even more difficult for the ordinary layman to understand the nature of his calling.

These comments are deliberately controversial, but are not intended to be condemnatory of the worker-priest experiment (and still less of Anne Grubb's excellent article). This is a time which calls for radical experiments in the ordering of church life. Yet, in the long run, these experiments must be supported by something more than the individual conviction of those who are taking part in them; they are part of the ordered life of the Church, and it is for the Church as a whole to scrutinize their implications.

Religious Freedom and Roman Catholicism

A further round of discussion

IN our last issue, Father Henry St John, the Provincial of the Dominicans, reviewed *Roman Catholicism and Religious Liberty* by A. F. Carillo de Albornoz[1] and a Protestant correspondent commented on his review. We now publish a further round in this debate.

Father Henry St John writes:

I am grateful for the comment of a Protestant correspondent on my review of *Roman Catholicism and Religious Liberty* on page 303 of the Winter 1960 number of FRONTIER. It will help to elucidate some things which were evidently not made as clear as I meant them to be.

(ij) Error has no direct rights any more than sin; but conscience has, and they are absolute and due in justice, since conscience is our sole ultimate subjective guide to right action. We are bound to follow a sincerely formed conscience, even when it is in error, though we are equally bound to use every available means to exclude error from it. In this way, indirectly, error enjoys the rights of conscience. The Roman Catholic Church goes a great deal further than to *tolerate* error as an

[1] Published by the WCC (Geneva) and obtainable from the British Council of Churches, 10 Eaton Gate, 2*s.* 6*d.*

act of individual Christian charity. It teaches that respect for sincere conscience is a demand of justice, which may not rob a man of any fundamental right inherent in his nature unless his exercise of it deprives others of their fundamental rights. These rights of conscience are both individual and corporate, they belong to persons and to groups; no authority, civil or religious, has the right to force sincere conscience.

(iij and iv) The comment asserts that human minds approximate to an understanding of truth *only* through error. Were this true it would be *necessary* to be in error before we could reach such understanding. Is not this like saying that holiness can only be attained by the experience of sin and therefore it is necessary to sin in order to learn holiness? Under the Providence of God, error and sin, in ourselves and in others, can be and often are a means of progress towards both the understanding of truth and the attainment of holiness; but they are not an indispensable means or the manhood of Christ would have been imperfect.

(vj) The Church is the 'guardian of truth'. To understand the Roman Catholic position we must distinguish here two senses of the word *Church*. (*a*) *The members of Christ in His Church* (*ecclesia discens*, to which all the baptized belong, from the Pope to the most lately christened child); these are committed to a rigorous loyalty to truth, a scrupulous regard to the canons of sound scholarship (each to the measure of his capacity) and to a continuing effort to maintain the purity of truth. And (*b*) *Christ* in His Church. Through its commissioned teaching authority the successors of the Apostles (*ecclesia docens*) He gives to His Church by the power of the Holy Spirit, the fullness (and in that sense the monopoly) of revealed truth and an infallible criterion for its recognition.

(vij) The practical problem of professional discipline in the Church? That can only be solved in the light of its nature and authority.

Our Protestant correspondent, Mr W. G. Symons, replies:

I am grateful to Fr Henry St John for his courteous reply to my very brief notes. I feel, however, that his reply does not really meet my main point nor clarify his own position. If I might take up two points in his reply:

(1) The analogy between sin and error does not, I suggest, hold at the vital point (after all, it is analogy and not identity). Error may not be 'an indispensable step' to reach truth; but I suggest that a man will often reach a firmer grasp and a richer understanding of truth if he has 'been through' error and exaggeration. The same is certainly *not* true of sin. Moral evil and intellectual error are just *not similar* at this point. Collectively, this is even more true: the free expression of error and the constant testing of half-truth against inconsistent half-truth is part of the process by which, in God's providence, human minds are allowed to approximate to an understanding of truth.

(2) How far is doctrinal and theological thinking (i.e. our rational thinking about the data of revelation), whether within the *ecclesia docens* or outside, subject to the same canons of sound scholarship and rational debate as other intellectual disciplines, or is it something utterly different in kind? The concern of non-Roman Catholics here is not based on any optimistic trust in human reason—rather the reverse. We know too well the power of self-deception in the mind, and, in particular, the immense temptation for any professional organization to claim for itself a degree of authority and inerrancy which the facts do not warrant.

The claim of the *ecclesia docens*, however defined, to possess 'the fullness of revealed truth' needs constant and searching scrutiny, just because it is the type of claim which so powerfully draws to itself an accretion of false 'ideological reasoning'. Many of us believe, therefore, that freedom of expression and discussion (*within* the Church, however defined, as well as outside) is, for all its dangers, the surest protection of truth because it does justice to the universality of sin and of fallible human creatureliness. To identify this belief with 'false liberalism' is to misunderstand it.

These questions cannot be settled in brief debate, and we shall not, of course, give the same answers to them. They are worth raising, however, because any conversation between Roman Catholics and other Christians must *start* with the understanding that we 'other Christians' are concerned about 'religious liberty' at *two* levels: we are concerned, like Roman Catholics, about 'the rights of the sincere conscience', but we are concerned *also* at quite another level, about the apprehending and safeguarding of truth (a concern which Roman Catholics undoubtedly share, but apparently in a very different way). Is conversation possible?

Dismayed by Freedom

Our predecessors struggled to secure a regime of liberty, and earlier in the twentieth century there was a feeling that at last we were entering the Promised Land. In more recent decades there has been a reaction, and sometimes it has been younger men who have been dismayed by the spectacle of modern individualism and the appearance of intellectual anarchy on all sides. Some have shrunk from the responsibility of making decisions, or proclaimed their defeat in the face of the problems of life. They have confessed that they hankered for authoritarianism and for an orthodoxy, whether like that of the Middle Ages or like that of Communism. Freedom sometimes produces untidiness, but the democratic world is greatly enriched by the sheer variety of its intellectual manifestations. . . .

Herbert Butterfield, in *International Conflict in the Twentieth Century*, p. 111. (Routledge & Kegan Paul Ltd.)

TETSUTARO ARIGA

A Christian—Buddhist Encounter

RECENTLY Professor Paul Tillich of Harvard University stayed in Japan for two months as a lecturer under the International Intellectual Interchange Programme. This was his first visit to the Orient, but it was a great success. He showed a genuine interest in Japan and tried to understand the people and their thought and culture. Everywhere people were eager to listen to what he had to say. At my university, *i.e.* Kyoto, we were obliged twice to change his lecture-room in order to accommodate those who wanted to hear his series of lectures on 'Principles of Philosophy of Religion'. We had thought a room with 100 seats would be enough: in fact, nearly 400 people turned out. Among them there were comparatively few Christians, for Kyoto University is a secular national institution. Perhaps there was a larger number of Buddhists. But the majority were people who would call themselves neither Buddhist nor Christian.

Tillich's 'ontological' interpretation of religion has thus received a wide and attentive hearing in Japan. It benefited the Christian theologians, of course, and it was remarkable how much interest the Buddhist philosophers showed. On three occasions I was with him meeting with Buddhists for discussion. A few élite Buddhists even followed him to the rest-resort at Karuizawa where he was supposed to take a few days' rest. How can we account for so much enthusiasm for Tillich on the part of Japanese Buddhists? What has the principle of 'being' to do with the principle of 'nothingness' from which Buddhist thought starts and to which it ultimately returns? It may be that the Buddhist philosophers saw some possibility of twisting Tillich's ontology into an argument for their metaphysic of nothingness or void. But it is more likely that they were seriously seeking a path that would lead from the abyss of nothingness into the sphere of real being. For no one could fail to perceive that they were sincerely intent to learn from him. I know not a few Buddhists who have been reading Tillich's writings, including his *Systematic Theology*.

This openness on the part of the Buddhists for Christian theology—for their interest is by no means limited to Tillich's—is in marked contrast with the closedness of the majority of the Christian theologians in Japan against non-Christian thoughts and doctrines. Is this to be taken as a proof of the weakness of Buddhism and the strength and

self-sufficiency of Christianity? By no means. For Christianity has been truly successful only when it sought squarely to face problems presented by non-Christian thought. The earliest Christian fathers were often criticized by their fellow Christians for their readiness to study Greek philosophy and appropriate its concepts for their own purposes. But without their efforts in this direction Christianity's career in history would have been quite different from what it has actually been.

Today, in this ecumenical era, East and West are meeting and even mingling together; and Christianity, which has inevitably taken a Western garb, is confronted with religions, philosophies, and cultures of the East in a way unparalleled in its past history. Christianity indeed cannot and should not avoid issues that arise in such a situation. The 'self-sufficiency' of the Christian faith is no excuse for ignoring serious religious and philosophical thoughts that are not, at least directly, derived from or connected with Christian revelation. It is a sign of weakness rather than strength that Christian theology in Japan has so far failed honestly to tackle the problem of Buddhism on a scale worthy of it. For Buddhism is not simply a religion of Japan or even of East Asia, but a religion with universal appeal, so that there seems to be a growing number of people in the West who are attracted by its message and its way of thinking, and in some cases attracted away from their Christian heritage.

But is it ever possible, one may ask, that Christianity should get something positively useful out of a religion of nothingness? There is indeed a wide gulf between the Christian concept of God as Being and the Buddhist concept of the ultimate as the utter negation of being. However, the meeting of these two opposite thoughts should necessarily lead a Christian to re-think the concept of 'being' in reference to its possible negation as it has actually led intelligent Buddhists to pay more attention to the meaning of 'being' through the negation of which they claim to have entered the sphere of the ultimate. The usual Buddhist reaction to Christian theism is that the Christians regard their God as an objective being, which should be called an idol, not carved in wood or stone but formed in their minds. But they have discovered in Tillich the same sort of criticism of conventional theism. Naturally they are anxious to know what he really aims at through his ontological analysis. If in this way they are incited to re-think their concept of nothingness, it will certainly bring salutary results for the clarification of Buddhist doctrine.

Christians in their turn always feel it difficult to get any sense out of 'nothingness'. Nothingness is, to them, hardly more than meaninglessness. They do not therefore consider it worth while to take Buddhism in any sense seriously. They may not be unacquainted with the fact that within Christianity itself there has been a trend of mysticism with its negative theology. But they are apt to dismiss it as a negligible factor or

even reject it as an intrusion of paganism. Thus 'nothingness' hardly belongs to the common Christian theological vocabulary except for the concept of 'creation out of nothing' (*creation ex nihilo*). However, even when they discuss this doctrine, emphasis falls on *creatio* rather than on *nihil*. This, so it seems to me, has invited the unfortunate result that the concept of *nihil* has been practically abandoned to the nihilists in the West and the Buddhists in the East.

As a matter of fact, however, a concept can be clarified only by taking its negation into serious consideration. Christians therefore ought to pay more attention than ever to the concept of *nihil* or non-being and see carefully what sort of 'being' it negates. For 'being' is by no means unambiguous. It may mean something that is or exists. Or it may mean being as such, the act of being itself. Tillich distinguishes between 'being itself', 'being', and 'a being'. This may be compared to Heidegger's distinction between *das Seiende* (that which is) and *das Sein* which corresponds to what Tillich calls 'being itself'. To me the most interesting part of Heidegger's philosophy is found in his argument that 'being' (*das Sein*) manifests itself only when *das Seiende* is negated to the point of nothingness. It means that 'nothingness' is the total negation of *das Seiende*, not of *das Sein*, and it is in the very nothingness with regard to *das Seiende* that being itself really comes into its own. Tillich has also observed in a lecture delivered in Kyoto after his discussions with the Buddhists that what they negate is 'being something' rather than 'being itself'.

It seems that this way of reconsidering the concept of being in constant reference to that of non-being or nothingness will help not only to purify but also to deepen our Christian concept of God. Also, it will help us to understand better the meaning of 'creation out of nothing'. For it may be interpreted in the sense that the creative power of being can be truly creative only when all things that are are negated to the point of nothingness (*nihil*; *ouk onta*).

Breaking off the abstract philosophical part of our discussion at this point, let us now turn to the sphere of practical religious life and see whether here too the Christians' contact with the Buddhists may not prove beneficial to both parties. While in Kyoto Tillich put several searching questions to the Buddhists with whom he came into contact. Among them there was this: To whom are the Buddhist prayers directed? This was a very good question to put to the Buddhists. Indeed one is rightly puzzled by the fact that while the ultimate in Buddhism is Nothingness the Buddhists are actually found practising prayer in some form or other. To whom are they praying? But this question will be a fruitful one to a Christian only when it is correlated to the question put to himself, To whom, what and how do the Christians pray?

Nathan Söderblom wrote in his *Introduction to the History of Religions* that Buddhism knows nothing about prayer but only about

contemplation and meditation.[1] Actually, however, Buddhism seems to know a great deal about the life of prayer. This seems to be the case not only with popular Buddhism but also with the most sophisticated types of Buddhism. Is Söderblom's statement, then, entirely erroneous? My opinion is that it is not entirely incorrect although it shares the danger of any generalization. Buddhism is such a complex phenomenon that I sometimes find a Buddhist himself to be at a loss in the face of many incongruities.

Prayer or Meditation?

As regards the problems of prayer, however, it may be interesting to note that it is precisely the most personal type of Buddhism, i.e. the Shin Buddhism, which is the most thorough-going in its opposition to the practice of intercessary prayer. Shin Buddhism is a variety of Jodo Buddhism whose piety centres in the figure of the Amida, the Infinite. It teaches that the salvation of man is entirely dependent on the compassionate pledge of the Amida—a sort of salvation by grace alone. It emphasizes the moment of faith on the part of man. But here a problem arises. Man, who has received by faith the saving grace of the Amida, naturally aspires to enter the Pure Land (*Jodo*), the Western Paradise. Is not his aspiration at bottom a prayer? Or is it simply an expression of hope on the basis of the certitude of faith? The older type of the Jodo Buddhism takes the former while the Shin Buddhism takes the latter view. It rejects all prayers, not only supplications for material benefits but also any request for spiritual good. There are gratitude, praise, and adoration for the Amida; but the Shin Buddhists consistently refuse to call them elements of prayer.

At this point, then, the contrast between Christianity and Buddhism is most clearly revealed. Christianity with its gospel of salvation by grace is a religion of prayer, while Buddhism comes to the most emphatic denial of prayer precisely where it takes a form very similar to the Christian gospel. This may be taken as an indication that Buddhism is, in the last analysis, a religion of Nothingness or Suchness, of which prayer in the sense of divine-human discourse does not constitute an essential part. Meditation, such as is engaged in by the Zen Buddhists, may therefore be said to be a more natural expression of Buddhist piety.

It is good for the Christians to learn what problems the Buddhists have had to face with regard to prayer. For it reminds them of the fact that Christianity itself has had to tackle the problem of prayer ever since its earliest days. The New Testament, especially in the Pauline letters, well indicates what difficulties the earliest Christians felt about Prayer. Tertullian, Cyprian, Clement of Alexandria, and Origen all discussed it. Of special importance in this connection is Origen's treatise *On Prayer*. For he is defending there the Christian practice of prayer against the

[1] Nathan Söderblom, *Einfuhrung in die Religionsgeschichte*, 2nd ed. 1928, p. 125.

theory that prayer is unnecessary since God foreknows and foreordains all things. According to Origen, prayer includes supplication—not for material but for spiritual benefits. But supplication and other elements of oral prayer are not all that prayer means. One has to go beyond oral prayer to engage in silent prayer, which will feed one's life of contemplation and love.

A Christian indeed has to reflect on what his prayer means, if it is to be more than mere verbal recitation. Through our encounter and dialogue with the Buddhists we are often reminded what problems we Christians have, or ought to have, in our inner spiritual life. We might well learn anew the meaning and value of silent meditation. It is something that should not be monopolized by the Zen. As the Apostle Paul confesses: 'We do not know how to pray as we ought' (Romans viii:26). So a Christian ought to be always humble. He should not assume anything before God, but keep his mind ever open for the working of the power of the Spirit.

JOHN WREN-LEWIS

A Layman looks at Theological Education

The substance of a talk given at a FRONTIER luncheon on November 9, 1960.

I HAVE not conducted any exhaustive survey of theological colleges, or compared in detail the curricula of university theological departments. I am giving my impressions of theological education from the most typical layman's point of view, namely as one who sees its end-products in the work of ordinary parish clergy, in articles in church newspapers, in books and so on. From this point of view I want to see if I can diagnose where theological education today is lacking—for it seems generally agreed that *something* is wrong with it. Although there are shining exceptions, the clerical Establishment generally—including the nonconformist Establishment—seems cut off from the public at large: it neither leads the laity of the churches effectively as the instrument of God in the world, nor cuts much ice with public opinion outside the churches. Many suggestions have been made about ways of remedying this situation by improved theological education—more psychology or science in the curricula, or training periods in industry for clergy—but I do not believe any of these suggestions go deep enough.

The real root of the matter, I believe, is that the Christian churches, by and large, have fallen victim to that perennial disease of religion which Jesus denounced when He said: 'The Sabbath is made for man, not man for the Sabbath.' This was not merely a defiance of the local Lord's Day Observance Society: the Sabbath

was the crown of the whole Hebrew religious system, and Jesus was saying, in effect, that religion is made for man, not man for religion. Dogma, festivals, prayers, rituals, may be very important, but they are never supposed to be more than means to an end which can be stated in entirely 'secular' terms—that people may have life, and have it more abundantly, that men may know God, love Him and enjoy Him forever in ordinary activities outside specialized 'religion' altogether. The great temptation of organized religion, however, is to reverse the order of priority here, and to regard secular life as something to be judged by the extent to which it leads up to what happens in churches, and however much clergy or Christian theologians may deny taking this attitude, lay folk in general, both inside and outside the church, can see by their fruits that they *do* take it.

The interesting thing is that ours is the first age in human history when the mass of people would be at all surprised or 'put off' by this. The error of regarding man as made for religion was not, in most ages, merely an occupational disease of professional ecclesiastics, it was a disease of society as a whole. This was what Freud was talking about when he called religion 'the universal obsessional neurosis of humanity'. Most people have taken it for granted, in every civilization before our own, that their ordinary experience could never give them reality — reality always lay 'behind the veil', and religion was the means of putting oneself in touch with that reality. Jesus's declaration about the Sabbath, with its implication that ordinary people could meet and enjoy God in ordinary life, was not just asking for an ecclesiastical revolution within Jewry: it was asking for something like a cosmic revolution in the outlook of humanity as a whole—a revolution which the Jews themselves had been called to make originally, although they had allowed their own revolutionary slogans to become new weapons of the fallen world's Establishment. The Christian Church in its turn committed the same apostasy after its first few centuries, but the extraordinary thing about Christendom was that it remained heir to Jesus's revolution in spite of most of His own professed followers; and the new age in which we live, the age of science and technology, has seen that revolution overtake the whole public consciousness in an entirely unprecedented manner. The so-called scientific revolution itself was, in its way, an aspect of this bursting-out of the Christian mustard-seed, for the great distinction between modern science and ancient natural philosophy is that modern science believes theory is made for experiment, not experiment for theory. Similarly the social upheavals associated with the modern period, which have revolved around the word 'democracy', have expressed a widespread feeling, utterly new on the plane of history as a whole, that social organization should be made for man, not man for social hierarchy.

I do not in the least underrate the danger of the new kind of public consciousness, with its irreverence and lack of respect for traditional authority, but I still say that when modern lay people refuse to take the products of present-day theological education seriously, it is because the atmosphere dominating that education is in an important sense *less Christian* than the atmosphere dominating secular life. Let me illustrate my point by taking three typical questions with which clergy find themselves plagued again and again by laity, namely:

(*a*) Why should I go to church if I don't get anything out of the services?

(*b*) Why should I confess my sins if I don't feel myself to be a miserable sinner?

(*c*) Surely we can believe that Jesus was a very good man, but we cannot seriously believe that He is God.

People who have been influenced primarily by the standard pattern of theological education today—and this is not clergy alone—tend to regard these questions as misunderstandings.

They reply to them that:

(*a*) The purpose of a religious service is not that you should get something out of it but that you should give something to it.

(*b*) If you don't feel you are a miserable sinner you jolly well ought to.

(*c*) If you read the gospels you cannot believe Jesus was an ordinary man —you must believe in His divinity.

The general reaction of lay people to these answers is to turn away and say: 'I don't understand what you mean'; these questions express a point of view which is radically alien from the ordinary outlook underlying theological education, but is in its essence more Christian. Question (*a*) does not merely express selfishness—it is based on the conviction that religious exercises *ought* to enrich ordinary life. Question (*b*) is not just an expression of spiritual pride—it is an expression of the conviction that unless you have some experience of sin, or of any other religious reality, the religious reality is *for you* meaningless. In question (*c*) we have the most important point of all. It is not merely an expression of a heretical belief—it is an expression of deep dissatisfaction with standard theological thinking about the nature of God, a rebellion against the idea that Jesus was a personal visitation of a Being from outside the world of ordinary experience altogether—a God behind the scenes, psychologically an absentee landlord. Prebendary Phillips, a theological thinker I greatly admire in many things, has written a little pamphlet explaining the Incarnation by saying 'In Jesus, God visited His world personally.' The ordinary man today, however, simply cannot believe in a God who is not in His world already, and here surely the ordinary man is right.

What can we do about this situation? Obviously the first need is to recognize it for what it is, and to acknowledge publicly how much of the Church's history has been just plain wrong. This is something the theological Establishment is reluctant to do, even though very many individual bishops and clergy do have the right outlook themselves—but until public acknowledgment is made of the wrongness *in principle* of the 'man made for religion' outlook, the world in general will not believe any real repentance has taken place. The second step, I believe, is to revise radically our notion of what theology *is*. We have to stop believing it is a set of authoritative propositions that can be taught as such, and recognize that it is something much more like a voyage of discovery, in which everyone has to find for himself the meaning of the great historical declarations about God and Man. This does not mean merely that theological colleges should encourage more independent speculation. Theology, like science, cannot be learnt by thought alone: experiment is essential, and in the theological field the material of the experiment is human relationship in community. Just as the training laboratories of universities give young scientists the first feel of the discoveries they will make in their work in the world, so theological colleges should give their trainees the first experience of the voyages of rediscovery of Christian truth which will later be made in the Christian communities of ordinary life. Prayer, sacraments and everything else should be subordinate to that end.

THE MINISTRY OF THE SPIRIT

Selected writings of **ROLAND ALLEN**

Edited by David M. Paton with a biographical memoir by Alexander McLeish

Roland Allen told his son that he expected his writings to come into their own 'about 1960'; and over the last few years Christians of many traditions have been turning to the work of this neglected prophet. **12/6 (13/6 by post)**

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PAUL D. FUETER

The Church and Politics in Kenya*

IF, in December 1959, we had been told that a year later in Kenya two African nationalist parties would be eagerly contending for public votes, and that in March 1961 a legislature would be installed with a majority of African elected members, most of us would have smiled unbelievingly. The changes in this country have been so rapid that many have not yet adapted themselves to the new situation. I shall try to describe the churches' share in these developments, and the part taken by some Christian leaders.

In July 1959 it became clear that the Lancaster House Conference would be a very important landmark in the history of Kenya. On January 9, 1960, a letter and a document prepared by the Christian Council of Kenya were given to all the members of the Kenya Legislative Council who were going to London.

Part of the letter reads as follows:

> As you leave this country to travel to the London Conference, we want to assure you that you go with our sincere prayers. We believe that this Conference is not a chance happening, but that God, Who is the Supreme Ruler of our destiny, has given you this unique opportunity to serve this country at this special time.

The document itself is divided into five sections: (1) *Nationhood* asks that a constitution for Kenya should afford a framework of agreed objectives within which there may evolve that degree of homogeneity and stability which is essential for the realization of full, responsible nationhood; (2) *The Dignity of Man* states that man is created by God for fellowship with Himself and with other men. . . . An essential condition for the growth of human fellowship is . . . the acceptance of a belief in the dignity of man, of whatever colour, or culture, or state of civilization, and . . . the acceptance of basic human rights, including the right of each adult of sound mind to have a voice in choosing the government of the country; (3) *The Rule of God as the Basis of Human Fellowship* states that 'the Bible teaches that all power in Heaven and earth has been given to the risen and ascended Christ . . . that man is sinful and by his sinfulness resists the rule of God. No person or group of persons should be accorded potentially totalitarian power. A constitution for Kenya, therefore, should embody checks whereby the exercise of what is recognized as basic human rights does not itself nullify those rights; (4) *The State, the Government and the Administration of Justice* states that a constitution for Kenya should recognize the distinction between the permanent order of the State and the transitory nature of a government. It insists that provision should be made for independence, permanence and the exercise of moral integrity to be assured for the judiciary; (5) *The Stewardship of God's Gifts as the Basis of Economic Life* states that the natural resources of the world 'are a gift

* This was the picture as it appeared to the writer in December 1960. Things move fast, and we realize that by the time it appears in print the scene may have changed.—Ed.

of God to man, who is responsible to Him for them'.

> A constitution for Kenya should include recognition of individual rights of ownership of land, without distinction of race or cultural background, and recognition that all natural resources are to be developed for the common good.

We have reason to believe that the delegates to the Conference studied this document with some care, and that it has been of no little import in assuring unanimity and agreement in their meetings.

Sunday after Sunday whilst the delegates were coming together in London, the churches in Kenya were praying:

> Almighty God, Thou has given us the order of the state so that we may live together in friendship and peace. We ask Thee to guide the thoughts and words of Thy servants gathered together in London to discuss the future constitution of this country. Thou knowest how easy it is for us sinful men to ground our hopes on frail human aspirations rather than on Thy promises. Grant us to see Thy merciful hand in the events of history which we are witnessing, and enable us to face the future in the assurance that Thou alone art our Saviour, our Ruler and our King.

We believe that, more than anything else, it was the faithful prayers of the churches in Kenya that brought about the Lancaster House atmosphere.

The delegates returned to Kenya, having achieved unity between themselves, but very much aware that it was precarious. Kenya, in March 1960, was not a happy country. Many Europeans could not accept the drastic changes proposed by Mr Macleod, and many Africans felt that the promises given by the political leaders had not been fulfilled. The church leaders met again, and wrote the following letter which was published in the press and given wide publicity:

> We believe that the deliberations of the Conference have indeed been guided by Almighty God to conclusions which are consistent with the teaching of Holy Scripture on the dignity of man, the ordering of human government and the relationship of the state and judiciary.
>
> Where agreement has been reached, closer definition is now required. Certain important issues, including the stewardship of material resources, have been left unresolved. At all points there is need for the exercise of balanced judgment.
>
> We therefore call upon the members of our several Churches to make sustained prayer for those responsible for continuing the work of the Conference and giving closer definition to its recommendations, that the claims of God in the affairs of Kenya may continue to be heeded.
>
> We call upon our members also, in Christian duty, to strive to understand the aspirations and anxieties of groups other than our own, and, relying upon divine power, to endeavour by all means to promote fuller understanding and confidence among them.

After the Lancaster House Conference it became clear that two African political parties would be formed: one which would link together the Kikuyu and the Luo people, and another which would bring together all the other tribes. By the end of July the two parties had acquired names: the Kikuyu-Luo party is called the Kenya African National Union—KANU for short—and the other is called the Kenya African Democratic Union, or KADU.

In the meantime, the Congo crisis had rocked the peace of the country. Europeans got frightened and said this was what they had always feared would happen: 'We must see that it doesn't happen in Kenya' was their cry. African political leaders often put the whole blame on the Belgian Government, and said, 'If you just leave us without a real hand-over, this is what will happen. You have to keep your responsibility in the full sense of the term.'

Most thoughtful leaders felt very concerned at the tribal division between the two parties, and the churches asked the

Archbishop of the Province of East Africa, the Moderator of the Presbyterian Church and the writer of this article to send a pastoral letter to all Christians telling them how to prepare for the new situation.

At a meeting in June we tried to obey this injunction, and suggested the publication of the booklet *Kenya Present and Future*. This consists of two main chapters: 'The State of Nationhood in Kenya' and 'Building for the Future'. We felt that the great danger for people in this country is to look away from things as they are, and try to live in a dreamland. There can be a retreat into the 'false security of tribalism'.

We all tend to be afraid of the unknown, and this is why Europeans want to stick together: they are not sure that Africans really do think in a similar way to themselves, and that their future is as secure in their hands as in the hands of their own politicians. Asians and Africans react in the same way. Many do not believe that a leader from another tribe will look after them as well as a man of their own tribe. There can, again, be a retreat to the idea that one can wipe out past history and start afresh. Any endeavour, for instance, to say that Europeans must leave the country, can only result in chaos, as in the Congo. Or there can be a retreat to 'folk-myths': the idea, for instance, that the white man is superior to the African, or that the golden age of African civilization was before the Europeans came.

Under the title 'Criteria for Nationhood', the booklet stresses the points made in the document for the Lancaster House Conference: the Rule of God, the Dignity of Man, the Administration of Justice and the Stewardship of Natural Resources. It also stresses that *a stable society must be built upon a stable economy*. The process of rapid social change in which we are all caught up has sprung from a breakdown of traditional patterns of economy. An increasing number of men and women want to leave an exchange economy which does not satisfy them. The cash economy in which they want to participate has still too little room for them. We believe that more determined efforts must be made to increase the possibilities of earning money. Land settlement schemes, secondary industries and sound wage policies must be developed.

Finally, the booklet says *our educational system must become a real preparation for life in a Kenya nation*. The churches' concern for education stems from the certainty that Christian principles can best be imparted to a nation, and its unity built up, through the schools, but these principles are at present flouted. Our schools follow three different traditions, have three different curricula, are based on three different concepts of education. The writers ask, how can the men and women who are destined to live in Kenya in the future become one nation, unless this is remedied?

Will Kenya be another Congo?

There are many reasons for optimism. There are some for pessimism.

Over the whole political scene, a cloud casts an ominous shadow. Jomo Kenyatta is still a restricted person, and he has consistently refrained from speaking. What will happen when he is released? His personality and his intellectual gifts are bound to have a tremendous effect on Kenya.

Another reason for pessimism can be found in the lack of unity of the people in Kenya. The racial cleavage is being overcome, but tribal tensions run higher. The fact that KADU and KANU are divided along tribal lines is worrying. Is the clash some weeks ago between Masai and Kikuyu (when a Kikuyu was speared to death) a foretaste of things to come?

In spite of the lack of unity among Kenya's people, her future seems far more promising than the rumour-mongers want us to believe. Kenya has some outstanding leaders, who have well benefited from the last years of responsibility. Dr Kiano, Mr Ngala and others, who have joined the Government, are proving to all that African politicians can be as good as, if not better than, expatriate civil servants. Mr Gichuru, Mr Mboya,

Mr Muliro and others give a lead which more and more Europeans and Asians are ready to follow. Kenya is not as poor in able men as other African countries, and this must be a reason for hope.

Kenya has the example of Tanganyika to the south and of the Congo to the west. There is no doubt that all our leaders have a great respect for Mr Nyerere and are ready to follow his example. They are also ashamed of what happened in Leopoldville, and will do their utmost to avoid such a situation occurring here.

A remarkable change in attitude has come over many Europeans in Kenya. It is true that some are leaving this country for Australia, Canada and South Africa. But an increasing number are ready to 'see it through'. More and more so-called European schools are opening their doors to African and Asian pupils. Fewer 'bad letters' to the Editor are found in the *East African Standard*. The outflow of capital is not as great as it was some weeks ago, and one even hears talk of 'a boom after the elections in February'.

But the greatest single reason for optimism is that the churches are beginning to awaken to their responsibility. In September, three African church leaders called an informal meeting of African pastors of all denominations. This group asked the question: 'What is the relation between the churches and politics in Kenya today?' And the decisions made by the meeting show the evangelical attitude of detachment and involvement at its best.

I believe that we can be optimists because our Lord Jesus Christ is the Ruler of history, and His Church has been firmly planted in Kenya. There are hundreds who have passed through the desert of persecution and who have been despised because they were Christians. They have stood firm in the time of trial. Their Saviour will hear their prayer when they say: 'Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O God.'

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BOOK REVIEWS

From Gore to Ramsey

From Gore to Temple. A. M. Ramsey. (Longmans, 18s. 6d.)

The Archbishop of York's survey of Anglican theology between 1889 and 1939 will appeal immediately to thoughtful clergy and theological students, but some laymen would also find it a guide to a whole library of worthwhile books.

FRONTIER readers would find it of special interest, because the Archbishop tells his story as one who believes 'it necessary to avoid imbibing uncritically the assumptions of contemporary ecumenism, and to meet them with something deeper, if less immediately popular, drawn from our appeal to Scripture and antiquity'. Readers may be uncertain as to the content of the charge implied against those thousands of theologians, ecclesiastics and laymen whose very diverse prayers and thoughts are at present shaping the infant ecumenical movement. But certainly ecumenism itself is about Scripture and about wholeness (for a modern Church, a better word than antiquity?), and it must be a good exercise for ecumeniacs to see theology done, as it is in this book, by applying Scripture and wholeness to debates which are dated, rather than to our contemporary preoccupations. And, frankly, the reader *will* find many things dated: both the theology of progress and the theology of despair, both philosophical idealism and the neo-orthodoxy which countered it, both modernism and the answering dogma of 'coherence' which included the Virgin Birth or the Anglican version of episcopacy along with more central subjects in 'the Faith' which the Church of England taught. We have, please God, got beyond those debates; yet this very fact of datedness makes the Archbishop's comprehensive charity about his predecessors all the more impressive.

One closes this book with a feeling that the historian writing about 1939–89 may say that Dr Ramsey himself is a theologian in the great tradition of Gore and Temple. He is sensitive to many points of view, concerned with many religious problems, a great teacher who presents Scripture and wholeness both in simplicity and in depth, thus appealing to the ordinary Christian as well as to his fellow-scholars. Since one has this feeling of deep respect for the Archbishop quite apart from his office, one must long for a great deal more of positive teaching—something to match the output of Gore or Temple. The theologians mentioned in this book notably adorned their Church. It was not their fault that the half-century saw a massive decline in their Church's influence on the English people. This, however, is the harsh situation to which the Archbishop himself speaks now, and the theologian who would match this hour must have in him something of the personal authority of a Barth or a Bultmann (with more clarity and conciseness!) Anyone who cares about Christianity in England must hope that our age of administration and assemblies will be cheated of a victim, and that through the Archbishop the voice of prophecy will be heard in ever-increasing urgency, relevance and effectiveness.[1]

DAVID L. EDWARDS

Half the World Starves

The Attack on World Poverty. Andrew Shonfield. (Chatto & Windus, 21s., 226 pp.)

The trouble about our guilty consciences each day as we enjoy the fruits of the affluent society, while knowing that half the world starves for another twenty-four hours, is in part at least that we do not know how or where to begin the great task of assistance. Now at last a trained economist with the ready pen of a journalist has conducted a study in various parts of the world on behalf of the Ford Foundation, and has produced a book which is astonishingly easy to read. For the first time the reviewer has understood what is in fact being accomplished by

[1] This review was written before the news of Dr Ramsey's translation to Canterbury.

bodies like the World Bank, how the UN Agencies work or fight each other, where the 'inflated reputation' of the Colombo Plan has come from, and in the process he has got the most vivid pictures of men and committees operating behind these portentous titles.

Shonfield is primarily concerned with the question of how to get the economies of new and poor nations quickly to the point where they begin to grow of themselves, and out of the vicious circle of fatalism, apathy and perennial dependence on outside help. He acknowledges that human charity requires a parallel programme of keeping people alive in economies which are not yet in a position to blossom, but this lies outside his immediate concern. One of the exciting prospects opened up by this book is that, in at least three particular cases, India, Brazil and Mexico, conditions exist for a fairly rapid escape into economic independence if available outside aid is wisely channelled in the next ten years. But this would simply clear the decks for the long haul required in many other countries.

Shonfield makes no bones about criticizing some of the Western-born shibboleths which at present bedevil policies of economic assistance, nor about calling in question the slogan of 'Fair shares for all' where a concentration of resources at certain key points could produce dramatic results. But he believes it will be necessary to secure much stronger and more independent leadership in the devising of international economic assistance programmes, which in turn will require a new look at the structure of the UN itself. The impression which the book leaves is one of exciting possibilities ahead, obstructed as much by muddled administration and old-fashioned economic prejudices as by any lack of generosity.

A. R. Booth

Six Religions

A Dialogue of Religions. Ninian Smart. (SCM Press, 18s.)

This is a most valuable book, and the dialogue form is the right one for the author's purpose. Strictly it is a 'hexalogue' between a Christian, a Jew, a Muslim, a Hindu, a (Theravadin) Buddhist from Ceylon and a (Mahayana) Buddhist from Japan. Though the writer is a Christian, the book is not written from the Christian point of view. At least, it will not seem so to anyone who has been brought up in the Christian tradition. If a reader brought up in a different religious tradition were to find in this book any Christian *parti pris*, I believe he would agree that at any rate this was not the author's intention.

His intention is to confront spokesmen of six religions with each other, and to lead them to bring out, in discussion, the main points of likeness and difference between their respective systems. The discussion ends serenely, without victory or defeat. Its purpose is not polemical. Mr Smart's aim is to help a reader, whatever his religion, to inform himself about other religions by comparing them with his own religion and with each other. This meets one of the great needs of the times. The several branches of the human race have suddenly been brought into close and dangerous contact with each other, without having had time to become acquainted, except on the superficial plane of political and economic dealings. This is only the surface of life, and we cannot deal adequately with one another, even about things that are on the surface, unless we can also become familiar with each other at a deeper level. This takes time, and not much time is going to be granted to us for gaining this deeper knowledge of each other which is the key to mutual understanding, esteem, confidence and affection.

The six religions represented in this book are well chosen. The author himself notes several other candidates with good claims to admission to the circle. But he is surely right in holding that the proceedings would have become too complicated if the circle had been widened. The six, between them, bring out the main issues with which all religions are concerned. The discussion is clarified by being broken up into eight sessions. These are concerned respectively with Poly-

theism and Monotheism, Rebirth and Salvation, Nirvana and Mysticism, the Worship of God, Buddhism and the Trinity, Incarnation and History, Evil and Good, and a recapitulation of the main points in the whole debate. It is extremely well done.

A. J. TOYNBEE

Missionary History

Vision and Achievement, 1796–1956: A History of the Foreign Missions of the Churches united in the Church of Scotland. Elizabeth G. K. Hewart. (Thos. Nelson and Sons, 25s.)

Here is another denominational mission history. It is excellent of its kind—but raises the question whether the kind itself has any excellence.

This story of 160 years of missionary work in several different countries is well written, and has a disarming air of matter-of-fact competence. A wealth of material is presented with light and shade, there are anecdotes as well as annals, and the tone of the missionary propagandist is avoided. In a brief epilogue, a comprehensive statistical summary is presented. Members of the Church of Scotland will do well to inform themselves of these achievements.

But is there *fresh* vision for the future? Could a denominational history provide this? The reviewer admits that, as a Baptist, he was delighted to come upon the fact that the Manchurian Synod of the Church of Christ in China, recognizing that infant baptism often meant little or nothing, 'instituted an alternative rite of Dedication of Infants', baptism being 'left to be celebrated later, upon personal confession of faith not earlier than attainment of the age of fifteen'. There is always the chance plum, when denominations are transplanted! Yet even so, he cannot see why anyone should read the denominational missionary history of *another* denomination, unless as secondary source material for a broader treatment.

What kind of missionary history is of general usefulness? That in which issues of missionary policy are frankly stated and thoroughly discussed. And that in which the whole story of the Church in any one locality or country is unfolded in terms of a dynamic unity, no matter how many different missions have been at work. A denominational approach usually inhibits self-criticism, nor as a general rule can it properly deal with the really worthwhile questions. What has the Church to learn from Mau Mau? Are churches of one race in Jamaica justifiable? Is there any real Christian influence in Colleges in and near Calcutta, none of which has an adequate number of Christian faculty members or an adequate proportion of Christian students; why can't such Colleges pool their resources and combine? Seeing that in 1829 it had been unanimously decided by the South African Synod that Communion should be administered to both black and white together, this being 'an unshakable rule founded on the infallible Word of God', how was it that concessions were later made, 'on account of the weakness of some', permitting certain white people to have Communion by themselves? Where, to what extent, and why has Christianity been losing ground to Islam (which is not even mentioned in the index)? Such questions are not raised, let alone answered, in a book like this.

VICTOR E. W. HAYWARD

Light on Teilhard

Le Milieu Divin. P. Teilhard de Chardin. (Collins, 18s.)

Don't be put off by the title: this is an English translation—but the translator(s) could not find an English word for 'milieu'. And there isn't one. Although this is an early work of Père Teilhard's (composed 1926–7) it assumes as its background the scientific cosmological and biological interpretations of his later work. It is written, really, for Christians, and what it is saying is: Are we Christians thankful enough for what the scientists tell us about the unity of the Universe, about the particular structure of the world, about the strange and improbable but infinitely sanctifiable process of evo-

lutionary development? Do we always realize that our God is the God of all *that*—all these peculiar forms, these puzzling mathematical formulae, these beautiful hypotheses and elegant proofs that arise like symphonic music from our laboratories? Can we in our prayers, in our sacraments and our thanksgivings make the connection between the saving grace of our Lord Jesus Christ and the patient, infinitely detailed providence of God? When we examine our consciences and confess our sins, do we include our accountability for failure to live properly in this world of His? Perhaps it would sound a bit odd if a Christian confessed: 'I have forgotten my morning prayers three times, I have lost my temper with my children often, I have spoken slander about my neighbour several times, and I have failed to co-operate with the evolutionary process.' But, in fact, P. Teilhard is saying that in some sense this is precisely what Christians should confess.

One of P. Teilhard's most enthusiastic commentators has said of him that 'his work can be defined, from a theological point of view, as an effort to illuminate the *natural* conditions and preparations for the supernatural completion' (Tresmontant). And in a later work (*Super-Humanity*, 1943) Teilhard himself says:

> 'The Universe can't have two heads —it can't be "bi-cephalic". However supernatural may be the final synthetizing operation which Christian Dogma claims for the Word Incarnate, this latter can not work in divergence from the natural convergence of the Word. . . . A universal "Christly" centre, fixed by theology, and a universal Cosmic centre, postulated by the evolution of man ("anthropogenesis"): these two foci in the last resort must necessarily coincide, or at least overlap, in the historic *milieu* in which we find ourselves. Christ would not be the sole Mover, the sole Issue of the Universe, if the Universe could in any way assemble itself together, even at a lower level, apart from Him. Further, Christ would, it seems, be physically incapable of supernaturally centering the Universe upon Himself if this latter had not offered to the Incarnation a privileged point at which all the cosmic fibres, by their natural structure, tend to meet together. So it is in fact towards Christ that our eyes turn when, no matter how approximately, we look forwards towards a higher pole of humanization and personalization.'

And so he points out that just as a Woman (the Blessed Virgin) had to be prepared for this supernatural visitation, so too the world had to be prepared physically for that coming.

It might seem, as M. Tresmontant says, difficult to reconcile the picture of the 'cosmic Christ' of St Paul and the Fathers (especially St Irenaus) with the Christ of the Gospels, Jesus of Nazareth, born of a woman, crucified under Pontius Pilate. But in fact the two concepts have always been held together in the Church: and indeed they are necessary to each other. An incarnate Christ who was not cosmic in His redemptive range would be less than the Second Person of the Trinity; but a Cosmic Christ who was not fully incarnate would never reach the earth, so to speak, and so could not even be properly cosmic. 'By virtue of the characteristic which might at first sight seem to particularize Him too much, *an historically incarnate God* is on the contrary the only one Who could satisfy not only the inflexible rules of a Universe where nothing is produced or appears except *by way of birth* (genesis), but also the irrepressible aspirations of our minds' (*Le Coeur de la Matière*, 1950). As Tresmontant comments, on this quotation, 'Teilhard is as far as possible from all docetism.'

Problems remain, both devotional and doctrinal. To see P. Teilhard wrestling in this book with the facts of Sin, Death, and Hell, is to be aware how difficult it is to button the waistcoat of a cosmic, evolutionary interpretation of the world over the trousers of a revealed theology. When P. Teilhard presses the metaphor of the 'body', in reference to the Church, he seems to be importing into an innocent metaphor of St Paul's all sorts of conclusions about organisms which St Paul could never have suspected. When he stresses the continuity of the Eucharist

with the offering of all creation to God he seems to neglect the particularity of the sacrament and the necessary discriminations within the material world. Sin disrupting, Grace irrupting—they do not always seem to be arrangeable in his pattern. Or better: it is the trying to arrange in a pattern at all that seems questionable, for is lightning lightning when we domesticate it, is Christ still the tiger when we tame Him? Teilhard the circus trainer—won't he get turned on and savaged one day?

Yet it is a valuable and necessary challenge to our pietism—dare we throw stones at Teilhard till we have a devotion and a theological grasp which can match the width of his? 'Without deviating towards any kind of naturalism or pelagianism, the faithful discovers that he, as much as *and more* than the unbeliever, can and must be passionately involved in a progress of the earth, such as is required for the consummation of the Reign of God. *Homo sum. Plus et ego.*' (*Note sur la notion de perfection chrétienne*, 1942.) Here, in *The Divine Milieu*, we find an atmosphere in which we can breathe and learn to be truly human.

MARTIN JARRETT-KERR, CR

Christian 'Greats'?

The Historic Reality of Christian Culture. Christopher Dawson. (Routledge & Kegan Paul, 12s. 6d.)

I hope that some quotations will make readers want to buy this remarkable little book. 'Christian culture involves a ceaseless effort to widen the frontiers of the Kingdom of God—not only horizontally by increasing the number of Christians but vertically by penetrating deeper into human life and bringing every human activity into closer relations with its spiritual centre.'

Regarding Christian culture in this large sense, Professor Dawson sees very great dangers and still greater opportunities in the present situation. 'The Nazis and the Communists are not the only totalitarians, they are only parties which have attempted to exploit the totalitarian elements in modern civilization in a simplified and drastic way.' 'Hence we can hardly doubt that when ultimately a conflict takes place between the new state and the Christian church, it will be far more severe in character then anything that has been known before.' Now as in the early days of Christianity 'a mystery of iniquity' is at work. Yet, 'the changes of the last forty years have the effect of weakening the barrier between religion and social life which was so strong a century ago', and therefore 'the outlook for Christian culture is brighter than it has been for a considerable time—perhaps even two hundred and fifty years'.

'There is a spiritual vacuum and Christianity seems the only spiritual form that can fill it.' But 'for centuries now there has been a divorce between Christianity and Western culture which has led to . . . secularization. . . . This has not destroyed our religion but it has left it in a position of weakness and social isolation.' 'Christian culture was essentially a sacramental culture which embodied religious truth in palpable forms; art and architecture; music and poetry and drama, philosophy and history. . . . Today all these channels have been closed by unbelief or choked by ignorance, so that Christianity has been deprived of its means of outward expression and communication.'

Professor Dawson's remedy is interesting. 'The only part of Leviathan that is vulnerable is its brain, which is small in comparison with its vast and armoured bulk. If we could develop Christian higher education to a point at which it meets the attention of the average educated man in every field of thought and life, the situation would be radically changed.' Professor Dawson thinks that the universities should do more for Christian studies. Under existing conditions one can study parts of Christian history or culture but not the whole. This obscures the organic unity of Christian civilization. Professor Dawson would like to see the establishment of a degree course that would do for Christian studies what 'Greats' does for classical studies at Oxford.

This is an idea of genius. Such a course

might begin in connection with some of the experiments in theological education now being considered at some of the 'new' universities.

J.W.L.

The Church and the Arts

The Church and The Arts. A series of eight essays, edited by Frank Glendenning. (SCM Press, 6s.)

I dipped into this strange paperback like a contented bird sipping water; that is, until I suddenly recalled that it is intended to be a sort of Churchgoer's *Vade Mecum* of the arts. Yes, it is an attempt to stimulate incumbents, and others in authority, to be more choosy in their monuments, furnishings, and music, and stimulate artists to be less worldly in their creation. It is not unfair to describe it as such. In fact it becomes increasingly clear that the editor's serious intention is to provide a modern apologetic for St John Damascene's eighth-century crack that the Church's appeal to the senses is the sanctification of the senses. Which is very curious. To use such an argument—to insist that art has a right place in the Church—is to imply that the two *can* be separated; and this, surely, is a type of (unclassified) heresy?—as unsound as the fat-headed exhortation: 'Take your Religion out into your Life'. Religion is life; or should be. Art is but an expression of the best of creation; or should be. All is Almighty God. So perhaps these eight essays were unnecessary.

But, accepting them as supposedly six-shillings'-worth of something, it is just to ask: are the essays valuable?—more important, are they reliable? Well now; one doesn't expect each essayist to be either a Berenson-cum-Kenneth Clark, or a Leavis-cum-Lucas, but one does expect him to say something sound, original, and interesting. Only John Joubert's thirteen pages on Music and the Church is as informative as it is well-written. The rest are frothy, unoriginal, and uneven things; and the essay entitled 'Poetry and the Christian' is so ordinary and *Sixth-formish* that it is positively un-nerving.

I doubt if this slight volume will encourage the genuine artist to think more of the Church as a patron. I doubt, too, if it will encourage the Church to act as a patron. But I may be mistaking the public for which it is intended. Can it be that Mr Glendenning and his associates are aiming at members of Parochial Church Councils whose last contact with verse was *Vitai Lampada*, and whose last contact with music was the local operatic society's production of *The Maid of the Mountains*?

MARK OLIVER

Kingdom Ethics

Ethics and the Gospel. T. W. Manson. (SCM Press, 12s. 6d.)

This is a nugget of a book. It contains the distilled thought of a great biblical scholar on the moral doctrine of the New Testament and the Early Church. Its substance formed the material of two sets of public lectures, and only parts of these were prepared for publication before the author's death in 1958. The volume has been skilfully compiled from Dr Manson's notes by Canon Ronald Preston, his colleague at Manchester University.

Dr Manson gives us a living picture of the setting in which Christ delivered his moral teaching to the disciples and in which the primitive Church, seeing itself as the New Israel, embodied on a new plane what the Old Israel had stood for. In both cases the ethics are the bond of a community, in which a personal relation of each member to God leads not to individual self-realization, but to mutual support and encouragement. The book begins with careful studies of the Old Testament background. We are shown its threefold basis in the Law, in Worship and in 'the imparting of kindnesses' (which becomes the *koinonia* of the New Testament). An examination of the Hebrew terms for the right attitudes in good actions corrects the widespread error that Old Testament ethics ignored inner motives. The author also insists throughout that the doing of good actions, and not merely the right inten-

tion, is the subject of biblical ethics.

Behind the ethical teaching lies the reality of the Kingdom of God, with the Lord as Israel's King, giving His covenant and His promises. The prophets are not moral idealists, but messengers of God to Israel's rulers. The whole is pervaded by the overriding consciousness of the Will of God. So biblical monotheism is not the result of a rational search for the ultimate source of things, but the practical consequence of eliminating all conflicting claims on loyalty and devotion.

What difference, then, did Jesus make? The Sermon on the Mount takes the foundations of Judaism and re-states them as fundamentals of the New Israel living under the New Covenant. The following of Christ is not imitation, but sharing in His achievement: this finds its supreme expression in the Johannine 'love one another as I have loved you'. This messianic command is also an offer of which the fulfilment is the sharing of the messianic banquet. Here the Christian ethic gives a new dimension to the Deuteronomic injunction to love God and the neighbour.

The Church, like the Hebrew people, can count upon its King for reliable direction and for power to carry it out. Dr Manson's most valuable contribution is to be found in his account of the apostolic Church. 'It is the people of God, functioning as a people in the full exercise of all their communal activities and not just in their organized religious observances in some sacred edifice.' He thinks the Church was an organized community on the same lines as those of the Essenes, having a ministry combining superintendence, authority and service. It must have looked like a revolutionary political community. Gamaliel would not have said 'Let it alone' if he had thought of it as a religious sect with wrong theology or bad ethics.

And then, in conclusion, Dr Manson finds evidence of Gospel ethics at work in the transition from belief in the speedy second coming to a Church settling down to ensoul the world. The needs of this Church were then projected backwards, as it were, and have coloured the records we have in Matthew and Luke, so that parables originally rebuking opponents or addressed to outsiders are now adapted by these evangelists in order to give guidance to the Church itself—such as, to agree with one's adversary quickly, to emulate the astuteness of the dishonest steward, to be merciful to the failing church member as well as to the one sheep lost outside the fold. And the parable of the ten virgins is a warning to outsiders by Jesus that a crisis is at hand, but as applied to the life of the Church it is an exhortation to be prepared and equipped. Is all this a deflection of the ethics of Jesus? Of course not, unless you disbelieve in Pentecost. But it might stimulate a more subtle interpretation than is usual of the way the Holy Spirit works.

My summary of the contents gives little idea of the penetrating and concrete treatment of the theme which one expects from Professor Manson's pen. It is a great loss indeed that his death prevented these lectures from being expanded into the larger work he intended to write. I would have liked to see, for example, what he would have made of the later adaptation when the ethics of a Church had to become guidance for public morals.

V. A. Demant

Tshekedi Khama

Tshekedi Khama. Mary Benson. (Faber & Faber, 30s., 319 pp.)

Tshekedi Khama's untimely death deprived Africa of a leader who could have exerted a most constructive influence far outside his native Bechuanaland. This account of his life, by one uniquely qualified to write it, deals in detail not only with much publicized events such as his clash with 'Evans of the Broke' and the complex matter of Seretse's marriage, but with the imaginative planning for his people's advancement which was Tshekedi's main life work. It is the story of a strong man, sincere, never subservient, sometimes mistaken, but always responsive to a reasonable approach.

In July 1951 Tshekedi spoke at Edin-

burgh House on 'The Missionary's Part in the Uplifting of Backward Peoples'. It is not uncommon for African speakers on this subject to deal almost exclusively with the missionary contribution in the fields of education and health. Tshekedi did not neglect these, but he laid his main emphasis elsewhere. He spoke first of the transforming power of Christianity, 'not as a means to human culture, but as a central and inspiring principle of the whole life of a people, the safest guidance to all our problems in life'. Then he went on to speak of the part the missionary should play in the people's political life. 'He should identify himself with the people. By this I am not suggesting that he should agree to everything which the people say. He should keep his own point of view.'

He quoted with warm approval from John Smith Moffat, who in the closing years of the nineteenth century had to perform the difficult task of being both a missionary and a Commissioner for Her Majesty's Government. In 1893 Moffat wrote: 'I cannot sit still and see such determined ignoring of the rights of chiefs and people. . . . Much native territory has been taken over by men whose claims to the land might be likened to that of a person who, after assisting to extinguish a fire which he himself has kindled, should demand the property as his reward.' A letter to Cecil Rhodes at this time was couched in terms unusual as from an official to his superior officer. 'I feel bound to tell you that I look on the whole plan as detestable, whether viewed in the light of policy or morality. . . . I am thankful that my orders do not require me to take part personally in this transaction; it is bad enough to have to be cognizant of it, and I should fail in my duty if I did not tell you what I think of it.'

During question time at the end of his address Tshekedi was asked what he himself expected from a missionary. He replied, with remarkable moderation, 'That he should be tactful and not indifferent.' He gave an admirable example of tact himself when asked a somewhat pointed question about his nephew, Seretse. 'You have asked me a very delicate question; you will understand if I give you a very evasive reply.'

The White Papers on the proposals for Central Africa Federation had just been published, and Tshekedi referred to them in guarded terms. He saw potential value in the scheme, but pointed out that Africans felt that their interests were being placed in the hands of a minority of another and more powerful race. 'This is not the purpose of the proposals, but it will certainly be the consequence. The missionary here can assist as an independent body by making a determined effort to find out the views and wishes of the African people in these territories and bringing these to the notice of the British Parliament and people, when I am confident a suitable form of federation would be found.' Later, as Miss Benson records, this confidence waned.

Early in 1958 Tshekedi came to Edinburgh House again, this time on his own initiative and without notice. When he said good-bye it was in these strange words: 'If they ever tell you that I have left the Church, please do not believe them.' No one ever did tell me; I have no idea what lay behind that unexplained plea. It is clear from Mary Benson's moving account of his last illness that he could say at the end: 'I have fought a good fight, I have finished my course, I have kept the faith.'

L. B. Greaves

Russia's Secret

Russians as People. Wright W. Miller. (J. M. Dent, 25s.)

Married to a Russian expert I am immune to the flow of books, magazines, pamphlets, tracts and letters on his subject which daily cascade through the letter box. But *Russians as People* I idly opened. 'Is this accurate?' I asked the expert. 'Yes, first class. One of the best I've read. Of course . . .' The qualification fell on deaf ears. I was deep in an exciting account, written with great beauty, of the Russian winter. Was it possible to be so cold? Small wonder that Russian clothes were functional when for seven months of the year they were reduced to an armour against the enemy.

The book is a social study. The theme the Russian character. How little the character has changed, and how much that one attributes to Communism, 'the dull expressions of the shuffling crowds', 'the special destiny for Russians', 'the simple mass ways of living', 'the lack' of 'the spirit of emulation', has deep roots in the past. That is Mr Miller's contention and very convincing he is. What a wealth of examples he gives us of their 'manners, morals and taste'.

There is a gap in this book; religion is barely touched upon. What was the attitude of the many Soviet citizens Mr Miller knew so well? Were they shy about religion, as he tells us they are shy about sex? Were the new intellectuals indifferent to God as we in the 'twenties? Has their old identification of the Church with Russia been replaced by the identification of the State with Russia? One longs to hear. Can one live with such human human beings without discussing sex and religion?

There is much that is unattractive to us. How could Mr Miller so easily stomach the lack of style, the absence of logic, the provincialism in art and music he so accurately reports?

Russia has a strange secret. Almost everyone who has lived long within her walls makes impassioned excuses for all that she is.

JACYNTH ELLERTON

Communism and Christianity

Christianity and Communism Today. John C. Bennett. (SCM Press, 6s., 186 pp.)

John Bennett has been Reinhold Niebuhr's colleague, and is now his successor, at Union Theological Seminary, New York. This book appeared originally in 1948 without the 'Today' in the title, and has been the best brief treatment of its theme available. In this revised edition there is a new short introduction 'Changes since 1948', a new chapter on the significance of developments in Russia since the death of Stalin, and two new chapters on the problem of Communism in International Relations and the moral and religious issues to which the policy of co-existence gives rise. The rest of the book remains as before, with here and there a footnote commenting on anything of note since 1948. It will be seen that those who have the 1948 edition will need the new one. The same qualities of fairness, acuteness of judgment and clearness of writing remain, and it is still the best book on its subject.

John Bennett does not go in great detail into Marxist theory and practice but (apart from providing the essential background information) concentrates on uncovering the key points of the Christian criticism of Communism, and also on making clear the question mark Communism puts against much Christian practice in the past and present. It is therefore incidentally a good account of Christian doctrine, and doctrine explained in the context of live twentieth-century issues where its importance for life becomes clear. It is hard to see how the job could be done better, and I'm sorry the book is not in a 2s. 6d. or 3s. 6d. paperback series where it might have a really large sale.

The book references are entirely to American editions, which may not matter much in most cases, but can be misleading. Bennett's own important book *Christian Ethics and Social Policy* (Scribners, New York) was published in this country by the Lutterworth Press as *Christian Social Action*; and Professor Butterfield's *Global Revolution* (Harper) is presumably in England *International Conflicts in the Twentieth Century* (Routledge).

There is no index.

RONALD PRESTON

Onward Christian Sociologists!

An Introduction to Religious Sociology. F. Boulard. Translation and Introduction to English Edition by M. J. Jackson. (Darton, Longman and Todd, 21s.)

The publication of a translation of Canon Boulard's *Premiers itinéraires en sociologie religieuse* provides an occasion for drawing attention once again to the rela-

tive disinclination of the British reformed Churches to benefit from modern techniques of social study. This is particularly the case by comparison with the Roman Catholic Churches on the continent.

Pope Pius XII took note of this sociological interest when welcoming the new French Cardinals in 1953. '. . . *on cherche a voir clair pour agir efficacement.*' Christian action, and particularly missionary enterprise as envisaged by the Gallican Church, requires an initial clarification of awareness if it is to be efficacious. It is in this field that the trained student of society can work fruitfully with clerical colleagues, or in which, as in France and generally in Catholic circles, priests can be specifically seconded to undergo themselves the necessary academic apprenticeship.

That these developments are scarcely discernible on this side of the channel is a question of some interest and considerable importance for the future. Obvious explanations of the divergence are not far to seek. There is only one large-scale, effective Christian community in France; and any plans to counteract what Canon Boulard calls 'dechristianization' can be centralized and concentrated. Furthermore, the disciplinary organization of the Roman Church lends itself, perhaps too easily and simply, to empirical study in terms of objectively verifiable attendance at Mass, and particularly at the principal Easter celebration. Similar customs in Britain have nothing like the same obligatory standing, which will at least, one hopes, serve to prevent sociological study here from being too closely dominated by a system of counting and correlation. We must never forget the close parallel which was discovered in North Africa between the incidence of the rainfall and the spread of the Donatist heresy.

For these reasons, a translation of Canon Boulard's survey of the work done in France has no very immediate relevance for English readers, who will either already know the work or will not learn very much from it which is applicable to their own conditions. The translator, Mr Jackson, is plainly not unaware of these points; and the admirable short introduction, which he contributes, provides the skeleton of a much fuller study of the many fascinating, but at the moment obscure, problems on the frontier between theology and sociology. This introduction itself could with profit have been very much fuller.

As it is, it is something of a misnomer to call Canon Boulard's survey *An Introduction to Religious Sociology*, even with the precaution of giving it as subtitle *Pioneer Work in France*. Two-thirds of the book is given to an assessment by the author of the progress made; and the rest consists of rather brief notes to assist the clergy and others to make a start with surveys of their own. Misleadingly, the chapter heading '*Comment étudier une population?*' is rendered as 'The Study of Religion'. It is precisely religion which cannot be studied by sociologists. Attendance at Mass may be an observable social phenomenon; but God is not an empirical concept.

Nevertheless, the appearance of this translation (and the text has been carefully rendered) is to be welcomed, if only because it is likely to focus wider attention on a field of research known at the moment only to specialists, and because it may provoke the publication of a genuine 'Introduction to the Sociology of Religion' which would serve a wider purpose and deal with the general principles.

A glance round the shelves of libraries in theological colleges in this country will show how relatively unfitted the Church is at present for sociological reflection on its twentieth-century setting. Canon Boulard's volume at least makes clear that they order these things better in France. It is now time for some pioneer work in England.

CHARLES VEREKER

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BOOKS RECEIVED

What it means to be a Christian. Robert W. Youngs. (Farrar Straus & Cudahy, $3.50.)
A Christian in E. Germany. Johannes Hamel. (SCM, 8s. 6d.)
Ein Pssionspiel Tragoedia Christus Patiens. Hugo Grotius. (Verlag der Grotius-Stiftung, Munich.)
Essays in Pastoral Reconstruction. Martin Thornton. (SPCK, 17s. 6d.)
The Riddle of Roman Catholicism. Jaroslav Pelikan. (Hodder & Stoughton, 16s.)
Divine Liturgy of Russian Orthodox Church. N. V. Gogol. (Darton Longman, 6s. 6d.)
A. C. Headlam. Ronald Jasper. (Faith Press, 35s.)
Christ on Parnassus. P. T. Forsyth. (Independent Press, 17s. 6d.)
The Theology of the Gospel of Thomas. Bertil Gartner. (Collins, 21s.)
The Tide of Learning. R. P. Lynton. (Routledge & Kegan Paul, 25s.)
The Pastor's Prayer Book. Ed. by Robert N. Rodenmayer. (OUP, 35s.)
Prayer in Progress. J. H. Churchill. (Hodder & Stoughton, 10s. 6d.)
English Religious Dissent. Erik Routley. (CUP, 18s. 6d.)
The Theological Foundation of Law. Jacques Ellul. (SCM, 18s.)
The Mind of the Oxford Movement. Owen Chadwick. (A. & C. Black, 16s.)
Martin Buber and Christianity. Hans Uys von Balthasar. (Harvill, 15s.)
Waymarks of the Passion. Eric Graham. (Longmans, 6s.)
Irrational Man. William Barrett. (Heinemann, 21s.)

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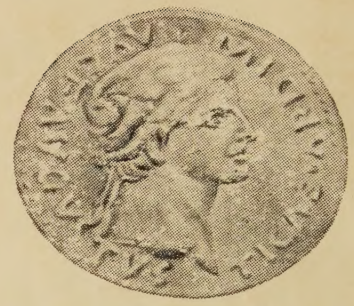
(*Matthew 20 : verse 13*)



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